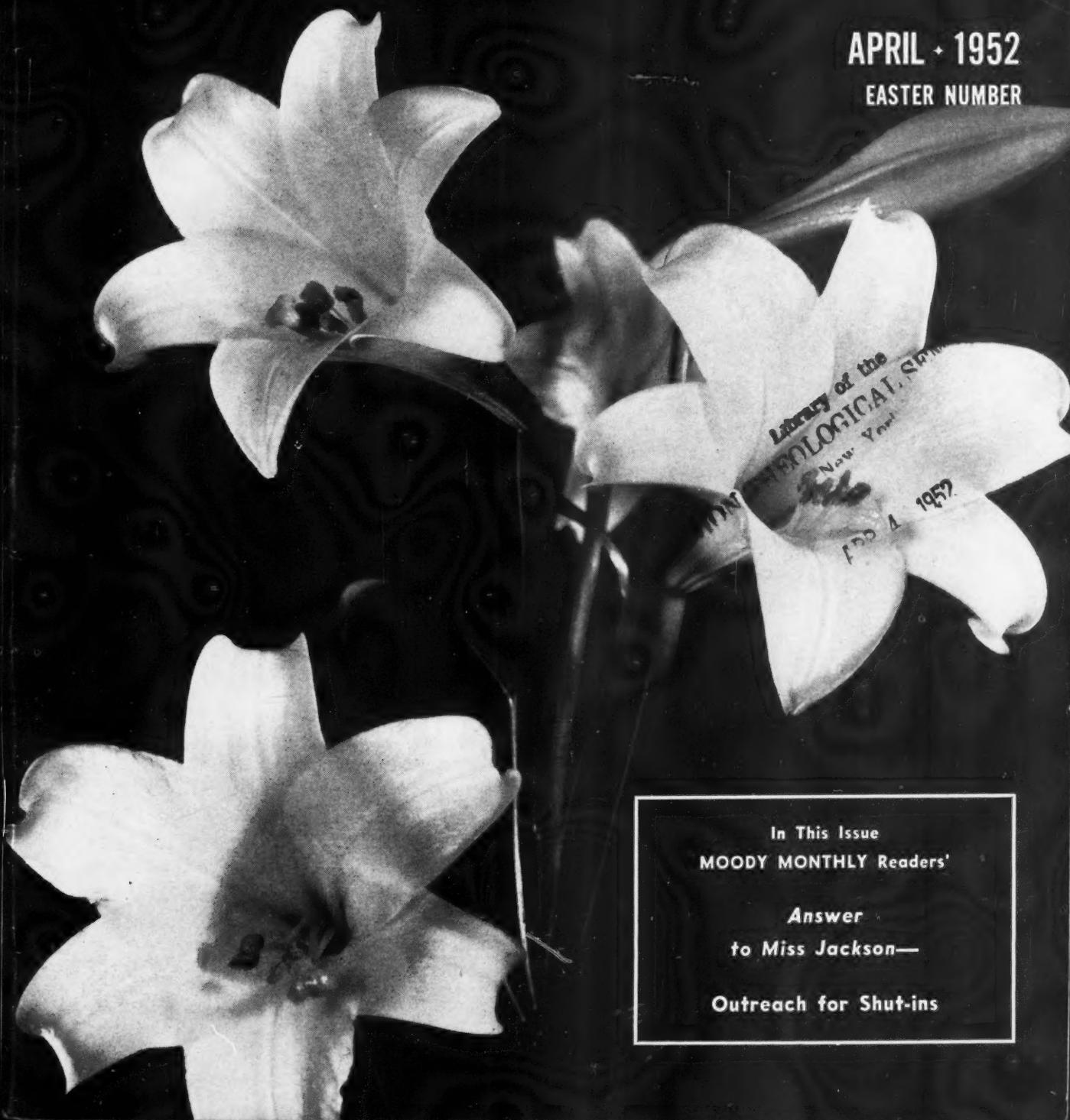


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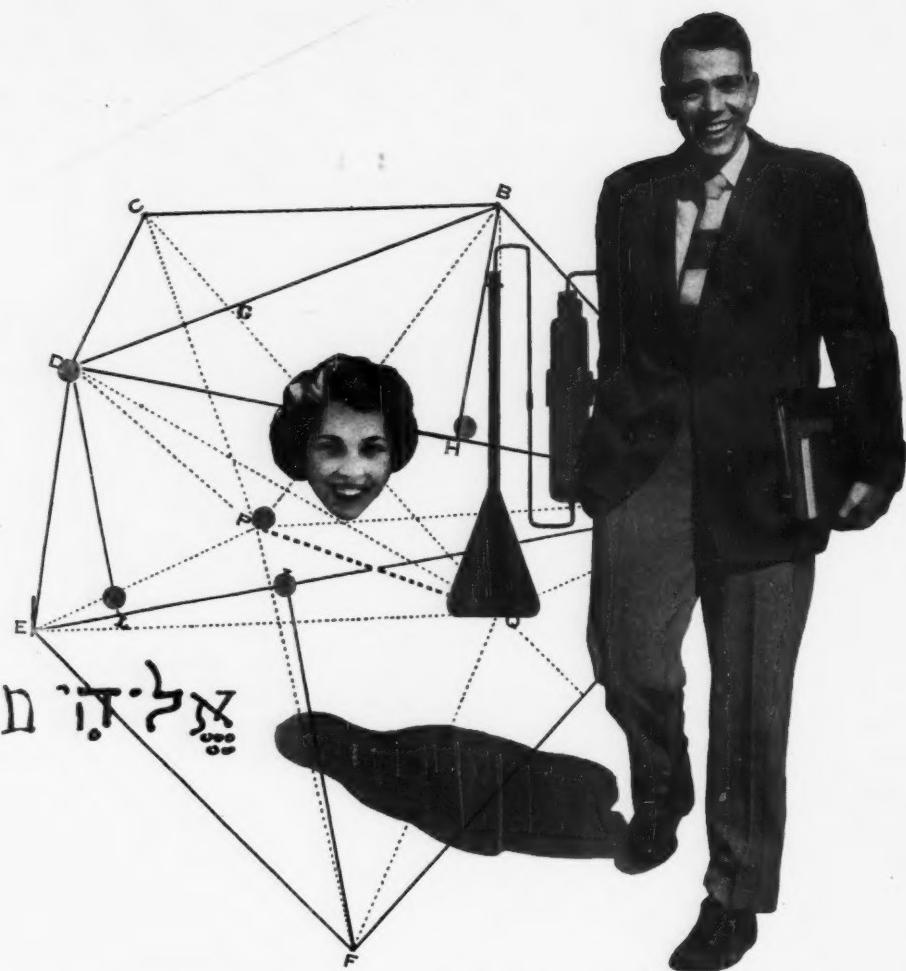
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In This Issue
MOODY MONTHLY Readers'

Answer
to Miss Jackson—

Outreach for Shut-ins



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Publication Manager

WILLIAM CULBERTSON
Editor

WAYNE CHRISTIANSON
Assistant to Editor

Vol. 52

APRIL, 1952

No. 8

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April, 1952

In This Issue

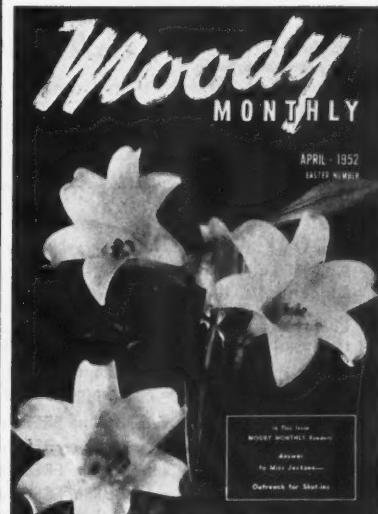
► For many, the unusual feature in this month's issue will be the article written by Moody Monthly readers themselves—"Outreach for Shut-ins." Not for some time have we received a more enthusiastic response than the one which followed our boxed request last January headed, "Can You Help This Shut-in?" Now you are invited to share part of the testimony and advice which has been pouring in.

► Have you ever felt that you have much to learn concerning worship? Sensing a widespread need in this important area, the editors turned to Dr. A. W. Tozer, pastor, editor of *The Alliance Weekly* and author of Moody Monthly's fiftieth anniversary series on the deeper Christian life two years ago. If you found Dr. Tozer's 1950 series a special blessing—as so many did—you will not want to miss his article in this issue.

► Are you now making use of all the practical helps and how-to-do-it features in Moody Monthly's columns? Here are a few choice items in this issue which may be of special help:

1. For vacation Bible school workers: reviews of VBS materials on page 575 and "A Publicity Plan for Your Vacation Bible School" on page 546.
2. For Sunday school teachers and others in the teaching field: "The Teaching Ministry of the Church," Part IV, with personal teacher's check list.
3. For program planners: "Who's Reading You?" and other program suggestions, in YOUTH SUPPLEMENT'S "Making the Most of Your Bible."

THIS MONTH'S COVER



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Out of the MIXING BOWL

MRS. WILLARD ALDRICH

"Unto Him"

THE grubbiness of the writing was no measure of the sincerity of the writer or of the love behind the gift. Mommie read them over again, two small handmade booklets, each page a sort of ready-made ticket. One was from Virginia and one from Joe, but both were for Mommie.

In a way they had been her suggestion. When the children had grieved over not having any money to buy a gift, she had suggested, "Why not give me some hours of your spare time to use when I need them? I'd like that better than a 'boughten' present, anyway. It would be sort of like part of you given to me."

A few days later the tickets were handed to her and received with interest and appreciation. "To Mother from Joe," read one; and "To Mother from Virginia," the other.

Leafing through Joe's, Mommie read, "Good for forty times baby sitting." (But our sweet baby girl has four older sisters!) "Good for mopping the upstairs bathroom twenty times" . . . "Good for emptying the garbage thirty times" . . . "Good for sweeping the back room floor six times" (his regular task).

Her smile holding a bit of whimsy, she turned to Virginia's list. "Clean the downstairs lavatory fifteen times" . . . "Make yours and Daddy's bed ten times" . . . "Sweep the kitchen sixteen times" . . . "Bake cookies fifteen times" (her dearest desire at present).

"Bless their hearts," thought Mommie, "that's a lot of man-hours. I'm afraid their enthusiasm has run away with them again."

For several days the little slips were cashed in. "Joe, will you please empty the garbage for me?" she would ask. "Sure, and this makes twenty-three times you've got left."

Both children responded willingly as the promise slips were used. It made a sort of game of what they would have done anyway.

One day there was a task not on the list. There were many left-over baby sitting, bathroom mopping, cookie baking slips available. Mommie hesitated—after all, they had been good about doing the

This monthly feature appears simultaneously in Moody MONTHLY and The Doorstep Evangel, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash.

work they had specified. "My," she thought, "I wish there had been a few slips—or all of them!—saying, 'For whatever work you want done!'"

And then it seemed as if she heard a congregation singing, herself included,

*"I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."*

"I'll go, I'll be, I'll do . . . what you want, dear Lord," we sing. In actuality, do we limit our yieldedness (and usefulness) by specifying, "This task I'll do, or that?"

In that sudden moment of realization, Mommie knew what a heart-satisfying feeling it would be to know that there was one who was ready to do whatever was asked and at anytime. It signified a trust and a responsive love, surely.

"What would happen," Mommie thought, "if all the hours of my day were like the children's book of slips and on each slip was written, 'Good for whatever the dear Lord desires, and with my love.'"

"He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:15).



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Our Moody Readers



Three More Baers

I was sorry when I saw the picture you had of Phil Baer ["Eight Years to Victory," MOODY MONTHLY for February]. The article was wonderful. I am enclosing a picture of the Baer family when there were "four Baers." Now there are "seven Baers"; twins were added to their family January 13 in Mexico City.—Paul M. Wertheimer, Chicago, Ill.

One Needful Thing

Such messages as "Five Minutes After," "Orthodoxy is Not Enough," "The War That Didn't Happen," and "The Fire and the Hearth" . . . make one realize that there is nothing half so important as to be completely yielded to the Lord and to serve Him with a fervent zeal and intensity "while it is day." May God awaken Christians everywhere to the urgency of the need, is my prayer.—Mrs. Robert M. Nase, Souderton, Pa.

Postmillennial Dream

Allow me to add a word regarding the article in January issue by Louis P. Lehman, Jr., "The War That Didn't Happen." It is a very idealistic and desirable view of what we would wish could be, but it smacks too much of postmillennialism and of a state of the world of which I can find no scriptural proof to ever hope for. Pardon me if I'm wrong, but seems as though MOODY MONTHLY, like so many other present-day church publications, pattern too much after the world with its methods. Guess I'm too old-fashioned perhaps, as well as old in years.—L. Staud, Boaz, Wis.

"The War That Didn't Happen" was intended to suggest what might well follow if America really turned back to God. Though this might seem like the millennium, the author was careful to indicate that he was not picturing the perfect world anticipated by postmillennialists.]

In Brief

As a young pastor of three small country churches I have found MOODY MONTHLY both interesting and helpful. Dr. Culbertson's brief thoughts on the Sunday school lessons have been especially appreciated.—John M. Thompson, Graysville, Pa.



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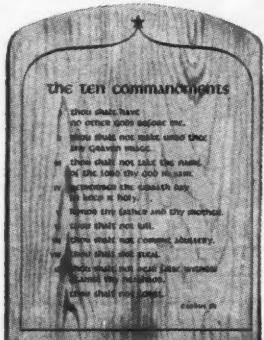
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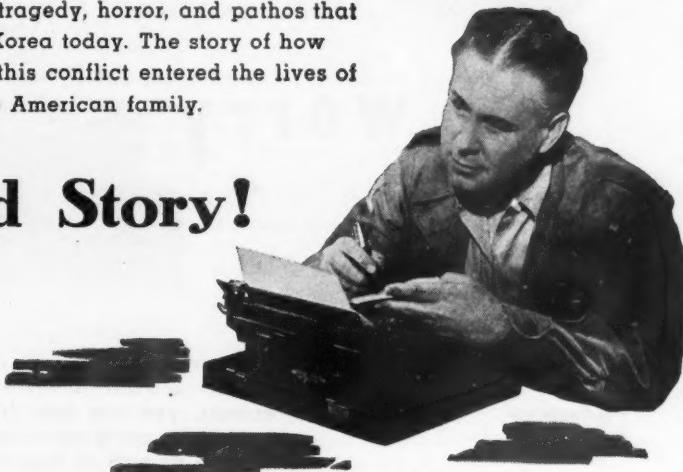


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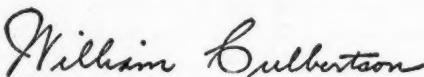
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Editorials

A Word of Explanation

MANY friends have asked us concerning the trip which, the Lord willing, we expect to make to the Holy Land this spring. We do appreciate their interest and are counting upon God to make the journey rewarding.

We are going into that part of the world where God has so signally worked in days gone by, to direct Dr. Moon in the recording of significant data which will emphasize for our generation the importance of the lessons of history and their bearing upon the days in which we live. We trust that many of our friends among the Moody MONTHLY family will join us in praying for the Lord's leading in this important undertaking.



Living the Resurrection Life

IT was Martin Luther who said, "Let us live as though Christ were crucified yesterday, risen today and coming tomorrow."

This is the problem—not merely knowing or acquiescing, but living every day with a fresh awareness of the reality and presence of the Lord Jesus Christ. Day by day we need to count on the assurance of Scripture and personal experience that there is indeed One who bore our sins, who was buried, who was raised again and now lives.

It is not hard to believe the fact of the resurrection. Indeed, the weight of evidence is such that it is hard not to believe. And although the implications of our resurrection with Christ are too great for most of us to more than glimpse, we can grasp by faith these great truths conveyed to us by Scripture.

But to live daily—to walk with a shining, heaven-turned face, moment by moment, trusting in our living Lord and looking continually for His return—this is another matter.

Yet nothing less will bring us to the real meaning of the resurrection. As we do lay hold—and this is possible for every man in the grace of God—every day will fill with Easter joy, and we will walk and serve and wait in the spirit of Luther's wise exhortation.

Two Kinds of Proverbs

A recent article in the New York Times tells of the discovery of two large clay tablets inscribed with what is believed to be the oldest collection of proverbs and maxims in man's recorded history. These have been located among the hundreds of Sumerian literary tablets

and fragments in the Istanbul Museum of the Ancient Orient in Turkey.

Quite a point is made of the age of the tablets as indicating that they antedate the book of Proverbs in the Bible. Each of the two tablets is about half preserved, and by using great care a few of the maxims can be almost completely made out.

The article in the Times goes on to reveal the strange thought processes of the learned gentleman who enthusiastically reported the discovery. "One of the most interesting features of this particular compilation of proverbs," he declared, "is the arrangement. The maxims are not strung together haphazardly as are, for instance, most of those in the biblical book of Proverbs."

In his study of ancient wisdom, this man is apparently more concerned with the trivia relating to the proverbs than he is with the truths they set forth. Knowledge takes precedence here over wisdom and understanding. While considerable fervor is shown in pointing out the supposed arrangement of this ancient Sumerian work, the scientist reveals an amazing lack of understanding regarding the order of the Bible book of Proverbs.

How men love themselves! If only there can be found an opportunity to thump their chests and say in the face of a revelation from God, "That's nothing! We knew that long ago—and in better order. Man does not need such revelation."

Since proverbs are a distillation of the wisdom of a people, the source of that wisdom will determine the value of the proverbs. Every religion of the ancient world grew out of a search by man to find God. But God revealed Himself to Israel. The Gentile nations refused the revelation God gave of Himself, and created gods after their own image and imaginations, and their foolish hearts were darkened. Professing themselves to be wise, they became fools, and out of the folly of men and their heart-breaking and bitter struggle came the ancient heathen proverbs.

The proverbs of Solomon came from a people who received the revelation of God, and out of the communion with Him that made them great and lightened all their way, the beautiful order of God's dealing with men from childhood to old age leaves no area of life untouched.

The man who gives himself to the wisdom of his own intellect will inevitably beat against the walls of frustration and bitterness. But the man who meditates upon the wisdom revealed in the Bible will be led to that source of all wisdom from whence cometh all that men aspire to, both in this life and that which is to come.

Freedom—at Your Expense

At this writing, hearings are being held in the Senate Interstate and Foreign Commerce Committee on a bill to ban liquor advertising from radio and television.

Among the arguments marshalled against the bill by the liquor industry is the case presented by the U. S. Chamber of Commerce. This spokesman for the industry brands the bill as "an attempt to restrict the movement of legitimate goods through the device of putting controls on the advertising of such goods."

At first glance this may seem like impressive logic. Freedom of enterprise is basic to a way of life which we are fighting to protect. It shines all the more brightly in the day of Communism's spread abroad and of increasing restriction and control at home.

But there are certain corollaries to the Chamber of Commerce argument which should not be overlooked. While it is true that use of liquor is no longer banned by federal law, this change in legal status does not mean that consumption of more alcoholic beverages is good either for the individual or the nation. As columnist Sydney J. Harris recently pointed out in the *Chicago Daily News*, "there is a difference between permitting and encouraging

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New York

people to drink."

The assumption that the liquor advertiser should have full use of radio and TV also rests on the theory that radio and TV users are wholly at liberty to respond or not as they see fit. In practice this is not the case. Radio and TV have been taken into the center of many homes. As a result, children and young people, as well as adults, are currently exposed to arguments, claims and implications that liquor is linked with sophistication, distinction and gracious living. This is a grim and ghastly joke to say the least, but the fact that the liquor industry is now spending millions annually on radio and TV advertising indicates that it is effective.

Though such hazards inevitably attend liquor advertising, the liquor industry is insistent that it be permitted to use both radio and television to make more money—for "freedom's" sake. The question which legislators in Washington must therefore weigh is whether this freedom to make money outweighs the welfare of the millions to whom the industry wants to sell its products.

A Journalistic Bubble

The tendency toward sensationalizing on the part of certain types of secular magazines is no new trend. Almost always this is done at the expense of accuracy; frequently it is done without any attempt to present a balanced picture of all the facts. Such an article, "The Truth About the Bible," appeared in *Look* magazine for February 26, dealing with textual criticism. Its thesis was that the Bible is full of "errors," making its reliability open to serious question.

An article of this kind will, of course, be one more stumbling block to the man or woman who has never learned that the Bible is in truth the Word of God. But it should not be a hindrance to the thoughtful Christian.

Look, of course, cannot claim to speak with authority in this field. Neither can the author, Hartzell Spence, who, far from being a Bible scholar, is a novelist and writer of popular material. And the "leading theologians" who are said to have checked the material were doubtless drawn from the ranks of those who have attacked the inspiration of Scripture for more than a generation.

Nonetheless there will be some who will be concerned about the assertion that "modern scholars" believe that "there are probably 50,000 errors" in present translations of the New Testament. Mr. Spence's journalistic bubble

is immediately pricked, however, when one realizes what these so-called "errors" really are. More exactly these are manuscript variations—in many instances differences in spelling, transposition of letters, words and clauses, changes in the order of words and sentences, occasional repetition and similar matters. Such variations crept into manuscripts in the early days when copying had to be done laboriously by hand. It is of course true that the more manuscripts found, the more variations are brought to light—and the more light that is shed on even the details of original manuscripts.

One textual scholar regarded as reliable by evangelicals has asserted that about nineteen-twentieths of the variant readings have so little weight that although they are various readings, no one would think of them as rival readings, and nineteen-twentieths of the remainder would make no appreciable difference in the sense of a passage where they occur. Another says that of 150,000 variations in the entire Bible, only about 400 affect the sense, and of these 400 only about fifty are of real significance for one reason or another. Not one of the fifty, he adds, affects an article of faith or a precept of duty which is not abundantly sustained by other and undoubted passages or by the teaching of Scripture as a whole.

You Have the Message

Christians as they listen to newscasts and scan their daily newspapers can hardly fail to be impressed with indications of increasing concern for the moral and spiritual welfare of our country. Last month's news report, for example, includes a number of items highlighting growing anxiety on the part of national leaders, officials, and educators in this important matter.

Among others, the American Legion is launching a "Back to God" movement (though not its first) and a large-scale program is under way among the armed forces. Meanwhile magazines, newspapers, television and radio are all devoting space and time to this problem as they see it.

Such interest is wholesome, for it is at least conditioning people for hearing the message which is so desperately needed. But there is one sobering fact which should be faced. For the most part the organizations and agencies calling for spiritual awakening do not themselves have the key to national repentance and revival. The only possible means of America's turning to God lie in the hands of an important few—the relatively small number of men and women who know the power of God and salvation in their own personal lives.

The application of this truth is simple. You as a Christian have the message for which a growing number of people seek today. You have access to God in prayer. And so you have tremendous responsibility.

Is your church, your Sunday school, are you as an individual on the job for Christ? Great evangelistic campaigns can reach many, but they are not enough. The Bible-centered broadcasts and telecasts sent out from week to week have splendid ministries, but they alone are insufficient. Christian organizations with their programs are fine, but in themselves they are inadequate for the task. Only as individuals reach out to others in testimony and prayer can the Church of Jesus Christ fulfill today's responsibility.

These are days of great opportunity for every individual Christian—for you in the place where God has placed you. This is a time to reach out, to give, to speak, to invite, to sacrifice, to plead with men and with God for men.

Days of crisis call for strength and action. May it not be said of God's people in these times of opportunity as it was said in Isaiah's day, "The children are come to the birth, and there is not strength to bring forth" (Isa. 37:3).

Beginning Next Month . . .

"LIFE IN THE SPIRIT"

By J. C. Macaulay

LUKE'S second treatise, the *Acts of the Apostles*, has been well designated the *Acts of the Holy Spirit*. Here the doctrine of the Holy Spirit is not expounded, but His mighty operation through redeemed and consecrated men and women is seen throughout. Because of this, the book is intensely practical as a standard of Christian life and service, while also giving us a story packed full of human interest.

Dr. Macaulay, in the series of articles which will appear in *MOODY MONTHLY*, has followed this activity of the Holy Spirit in the movements of the early Church, making his application on the basis of the needs of the Church of the twentieth century.

Watch for the first article in this outstanding new series of New Testament studies next month.

Because I live, ye shall live also.

—John 14:19

JESUS has made the life of believers in Him as *certain* as His own. As sure as the head lives, the members live also. If Jesus has not risen from the dead, then are we dead in our sins; but since He has risen, all believers are risen in Him. His death has put away our transgressions, and loosed the bonds which held us under the death sentence. His resurrection proves our justification: we are absolved, and mercy saith, "The Lord hath put away thy sin, thou shalt not die."

Jesus has made the life of His people as eternal as His own. How can they die as long as He lives, seeing they are one with Him? Because He dieth no more, and death hath no more dominion over Him, so they shall no more return to the graves of their old sins, but shall live unto the Lord in newness of life.

—C. H. Spurgeon
Checkbook of the Bank of Faith



"Can you help this shut-in?"
asked MOODY MONTHLY
"YES!" say readers . . .
in letters which
will challenge you to
greater Christian service

OUTREACH for Shut-ins

CAN you help this shut-in?" MOODY MONTHLY asked its readers last January. Beneath this heading was printed a letter from Margaret L. Jackson, telling of the longing of her shut-in sister, a Christian in her early forties, to engage in some kind of Christian work.

Since this letter first appeared, friendly, gracious replies have been dropping into MOODY MONTHLY's mailbox from readers throughout the United States and Canada. Some have come from other shut-ins who have faced and found solutions to similar problems. Pastors and laymen in the prime of life, elderly persons who themselves know inactivity, a twelve-year-old polio victim (who also sent a gay handkerchief) and other well-wishers have also joined in this response. At least one package was received and forwarded unopened.

In "Outreach for Shut-ins" we share with you as many as possible of these replies in the hope that others will profit from their encouragement, their valuable suggestions and their inspiration. To avoid unnecessary repetition, most letters are quoted only in part. Each writer quoted, however, is receiving a copy of the book, *Winsome Witnessing*, by Mary Terry, with the compliments of MOODY MONTHLY.

Lotta B. White, Butler, Pa.—

For twenty-nine years I took care of a sister. Part of this time she was confined to her bed for long intervals. During these periods she found more work than a well person could do.

She had the names and addresses of all the shut-ins she could get, and remembered each one on his birthday or on holidays with cards or small gifts she made. She had a Sunday school class of about sixty girls and women, and each of them was remembered on special occasions. She made novelties and fancy articles, and when she sent out gifts they were usually accompanied by original couplets. . .

Then she had a prayer list of one hundred or more. When she heard of anyone in trouble or sorrow, he was added to her list.

She would have me bake cookies and make candy, which she would send to those nearby, also flowers from our small

flower garden. She got much joy by having me buy small fancy flower pots, and about October 1 I would start small plants in them. By Christmas they would be in good condition, and she would give these to the shut-ins. We raised many African violets, and these were her special gifts at Christmas.

Agatha Meyer, River Grove, Ill.—

To my mind, prayer is the most important work a shut-in can do . . . because of what prayer is and what it accomplishes . . . God works as we pray. Be definite—have a prayer

Greatest Ministry

By FRANCES HANSON, Erie, Kan.

I AM forty-five, and while not confined to my home entirely, poor health keeps me from being as active in the Lord's work as I would like to be. My mother also was an invalid, being afflicted with arthritis. She passed away last year.

Now that she is gone, my sister and I work together in carrying on personal evangelism by mail. We use many greeting cards and tracts as well as letters. We also have mailed out papers and books.

Mother started by promising the Lord that whenever she read a book or tract she would send it to as many as He laid on her heart as she read it. Many wrote asking further help, others came personally. She was privileged to lead some to Christ; many were brought to a closer walk with Him. God has also blessed my sister's ministry and mine, and I sometimes feel it is the greatest ministry on earth.

list. Be systematic—have a regular hour for prayer. Be faithful. . . Write missionaries. Send words of cheer and encouragement. Ask what their prayer requests are. Organize and conduct a correspondence prayer circle and pray workers out to the foreign fields (Matt. 9:37, 38). Have prayer meetings in your home. Do work for your church at home, such as folding tracts and addressing envelopes. . . If it is necessary that you do some work for a small income, hand work sold through gift shops or hobby shops will bring you a few dollars.

Thomas B. Lindsay, Lime Springs, Iowa—

My first suggestion would be that of writing. . . A second suggestion would be in greeting cards. Christian greeting cards can be purchased wholesale, then artistically decorated. . . A third suggestion would be in the field of books. Many publishers would like subagents to help dispense good books and literature. . . Telephone evangelism is entrancing and of great value in winning souls to Christ.

Donelda B. Day, Owen Sound, Ont., Can.—

Why not be the chief operator for all of your church organizations? You could do the telephoning for your circles, young people's prayer meeting, choir, Sunday school and so on. It would mean much to these organizations to have someone they could depend on to call the various groups, reminding them of meetings. . . The Lord's house would be enlarged considerably if each church had such a chief operator.

Mrs. O. A. Huffman, Eldora, Iowa—

If you have a nice speaking voice, talk to friends over the telephone and make Christ known.

Jerome L. Gibe, Bridgeton, N.J.—

. . . Take a positive view of your condition, and by the gift and grace of God, make the most of it. Many would like to have your time. Fill your hours with worthwhileness for God. Write for publication, little articles perhaps at first, then longer ones. . . which will be helpful to others. Third, if you are unable to write or do much personal witnessing, specialize in prayer and become the pray-er God can use. . . God needs prayers. He will be pleased with your prayer in behalf of souls.

Mrs. Henry Hoffmann, Scottsbluff, Neb.—

I am a minister's wife and have just recently had a major operation. In this time I believe the Lord has led me to send get-well cards to hospital patients with appropriate tracts inserted. I watch the daily newspapers for new admissions. If they are accident victims, they receive an appropriate tract; if ill, another kind; if new mothers, still a different one.

Mrs. Willard Johnson, South Milwaukee, Wis.—

In the daily newspapers we always find a section which lists the couples who have applied for divorce. I believe if one would compile a letter on God's Word concerning marriage and divorce, and the responsibility to God for children, along with a few verses on salvation, and mail it to each one, many couples would try again to find a happy home. Here is a little motto you could use. "If you pray together, you stay together."

Mrs. Mary Crunkilton, Mansfield, Ohio—

I, too, wanted to serve the Lord, but not being strong I could not do anything requiring much exertion. A Christian program began giving shut-in names, and now for nearly five and half years I have been writing a daily shut-in letter. This is an outlet for my zeal for service, and a source of joy and encouragement to the recipients.

S/Sgt. Raleigh P. Hill, AF 14273679, APO 323, c/o PM, San Francisco, Calif.—

With all the men and women in the service, nothing could be more morale building than to write these men and women and cheer them up with some cheerful letters from the home front. This, in my estimation, would be doing a good Christian duty by helping others to be happy.

Muriel L. Holden, Winnipeg, Can.—

Someone has spoken of "the great stream of human tears

Wheelchair Pastor

By BUD BRYANT, Muncie, Ind.

AT the age of nine, in the 1916 epidemic, polio struck me down. When the siege was over, I had the use of my left hand and arm from the elbow down. My right hand and arm withered away until they were useful only to run the wheelchair, which was my only means of getting around.

Then in 1929 God took hold of me and changed my cynical, black, atheistic heart. Soon after, He called me to preach the gospel.

"Lord," I told Him, "I'll go to Tibet, China, anywhere You say. Just give me two good feet to go on."

"When God calls, He enables," a pastor friend told me. "If He wants you in Tibet, He'll take you there, even if four men have to carry you on a stretcher."

But God didn't give me four men and a stretcher. Instead He gave me a correspondence course from Moody Bible Institute, a rebuilt typewriter, a handful of stamps and a vision of service. Since 1936 I have been providing full pastoral and evangelistic service, chiefly by mail, seeking to lead souls to Christ; to provide counsel, guidance, help in study and encouragement. From a small beginning, I've reached a place where I need a full-time assistant.

Compared to Billy Graham, or Moody, Torrey, Sunday and others, I'm not much. But one-armed Bud Bryant is using that one arm, for the Lord is working in Bud Bryant's stead. And I know that God is using me far more in this little niche, sitting in a wheelchair and using one hand to run a typewriter, than if I'd sat back twenty years ago and said, "Oh, if I only had two good feet, I'd go to Tibet and really serve God!"

What do you have? Give it with a willing mind and God will get the use of it. But if you hunker down and whine that you do not have enough to make it worth your while, He will let you whine and will use what someone else gives Him!

falling forever through the shadows of this world." Might not this woman feel led to write loving Christian letters or to send helpful and comforting tracts to the living victims of disaster or to the bereaved? Every day's newspaper would yield a list of names and addresses where grief and tears are paramount.

Mrs. Charlotte J. Loucks, New York, N.Y.—

I have sent tracts to lists of survivors of airplane and railroad accidents and persons suffering from incurable diseases. I simply put the tracts in plain envelopes and mail them first class. I send them out with the assurance of Isaiah 55:11, praying that the Holy Spirit will use the written Word to convict many of sin and bring them to a saving knowledge of our wonderful Lord.

Mrs. Arnold G. Harder, Ogallala, Neb.—

A few days ago I read a clipping from the *American Soul Clinic* which made me wish for a moment that I were a shut-in with time on my hands instead of the busy housewife and mother that I am. . .

A shut-in burdened for the great open field in Japan was led to write to the postmaster in every city and village there, asking for permission to send gospel tracts to be displayed in each post office. Most of the Japanese postmasters responded favorably, and the tracts were sent, each bearing the sender's address.

Soon letters began to come from Japan. Many who had read the tracts wanted more information about the way of salvation. The work rapidly grew to such proportions that one man could not possibly carry on alone. Now he is appealing for

*For the shut-in as for others, ingenuity and a
willingness to do the things at hand are keys to
Christian usefulness, agree MOODY MONTHLY readers*

help from consecrated Christians who would be willing to write letters to Japan in response to these requests for help in finding salvation. His name and address are Thomas Washburn, 132 Grant Ave., San Lorenzo, Calif.

This type of preaching reaches out into the remotest villages where missionaries have not yet been able to go . . . it touches the hearts of the Japanese . . . and there is no language barrier, since English is widely known and used in Japan. The work is beginning to spread to hospitals and sanitariums in northern Japan.

Sara Inman, Hallison, N.C.—

I want to tell you how I serve the Lord. [Sara is the sixteen-year-old polio victim whose picture and story appeared in Moody Monthly for September.] I get folks' names from the obituary column of the newspaper and send the relatives a letter expressing sympathy, and I send a circular [with her picture and testimony] and tracts. I have had four who wrote me they were saved through my tracts.

Ruth W. Gee, Linden, Ind.—

A shut-in in Indianapolis finds that by listening to quiz programs on her radio, particularly telephone quizzes, she can get names and addresses of persons to whom she mails gospel tracts and Scripture portions . . .

Mrs. E. Smart, Los Angeles, Calif.—

I was a shut-in for at least five years with tuberculosis. During these years my ministry was intercession . . . and they were the most precious of my life. If you will tell the Lord you are willing to

be an intercessor, He will give you burdens and much to pray for. Also tell Him that you are willing to give His Word to friends . . . If you will do this, I believe the Lord will see to it that you go not empty handed.

Ira V. Smith, Newark, N.J.—

Get yourself a globe or map of the world and find as many missionary stations as you may know, sticking a pin or tack on the map for each one (as well our Children's Temple in Newark). Find at least one name and address in each field so you can write about every six months and tell the missionary you are praying for him. Every day set the world before you and take a trip around the globe. Stop and think a while at each station, then pray. You will soon be getting letters from all around the globe, and when you go to bed at night, you will be the happiest woman in the world.

Leslie Eicher, Steubenville, Ohio

Miss Jackson's sister can have a ministry by praying for her church, its pastor, its people and its condition. Then through the church she might become a personal adviser . . . Through the mails . . . her life could even touch our boys and girls in the armed forces. God needs prayer warriors today.

Mrs. W. L. Rice, Phoenix, Ariz.—

She can start a daily prayer circle, after contacting a half dozen born-again people who know how to pray and have a burden for souls. If they are alert, they will find people all around them who are in distress with no one to talk with and pray for them.

Once a month each member of the

circle should send in a list of prayer requests. Then a prayer list can be compiled and mailed to each prayer warrior, who will pray daily about each request until it is either answered or the people are lost track of.

All names should be kept confidential, only the one making the list knowing who sent in the requests. Once a month the prayer warriors should report on the answers and the progress made. Requests should be limited to those who have no one else to pray for them, otherwise the list will soon grow too large.

Mrs. J. L. Masemore, Winona Lake, Ind.—

I make scrapbooks, some for children, that I usually send to Navajo Indian missionaries to be used as gifts. Then I make some with short articles, poems, jokes and plenty of Scripture which go to veterans' hospitals. I make sure enough gospel is included that souls can be saved. Some scrapbooks are sent to Mexico to be used by Wycliffe Translators as primers.

Mrs. Philo Tabor, Humboldt, Iowa—

Perhaps Miss Jackson's sister would enjoy doing some of the things we do at our White Cross meetings. Postcard-sized quilt blocks are usually welcomed by the women missionaries. Do them up 100 blocks to a bundle.

Save all cancelled stamps. Cut around, leaving one-eighth inch of envelope, as the perforated edge should not be cut into. Cards with Scriptures and other verses are also welcomed.

Edmund Nelson, Columbus, Ind.—

Somewhere I read recently of a shut-in who liked fancy work and spent most of her time with her needle. Once a year an auction sale of her work was held and the proceeds given to missions. It ran into several hundred dollars annually.

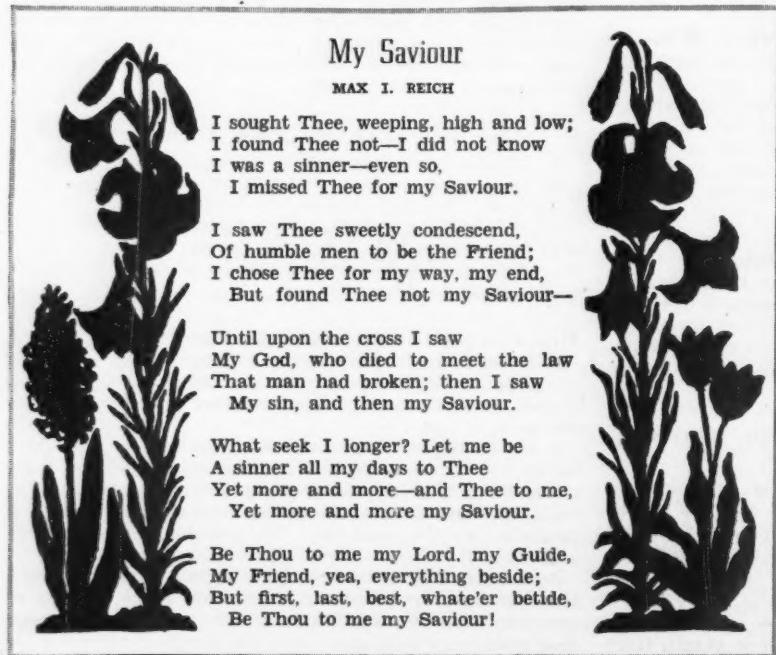
Ruth G. Johnston, Baltimore, Md.—

I am not a shut-in, but am employed during the day so my service is limited to evenings and Sundays. I send out hundreds of mimeographed prayer letters for missionary friends, and keep their mailing lists up to date. I also carry on personal correspondence with some thirty-five missionary friends . . . and arrange speaking engagements for missionaries coming to Baltimore. Also I am making dresser scarves for use in a mission hospital.

Ed A. Dietz, Bethabara Missionary Service, Brooklyn, N.Y.—

If any shut-in with missionary interest is able to operate a typewriter and mimeograph, he or she could be used of the Lord in preparing and circulating missionaries' prayer letters to their

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Lambert photo

The Art of True Worship

By A. W. TOZER

At this Easter season, when all Christendom professes praise and adoration, search your own heart as to the level of your worship.

PHILOSOPHERS have noted the vast difference between men and beasts and have tried to find that difference in one or another distinguishing characteristic. They have said, for instance, that man is the thinking animal, or that he is the laughing animal, or that he is the only animal with a conscience. The one mark, however, which forever differentiates man from all other forms of life on earth is that he is a worshiper; he has a bent toward and a capacity for worship.

Apart from his position as a worshiper of God, man has no sure key to his own being; he is but a higher animal, being born much as any other animal, going through the cycle of his life here on earth and dying at last without knowing what the whole thing is about.

If that is all for him, if he has no more reason than the beast for living, then it is an odd thing indeed that he is the only one of the animals that worries about himself, that wonders, that asks questions of the universe. The very fact that he does these things tells the wise man that somewhere there is One to whom he owes allegiance, One before whom he should kneel and do homage.

The Christian revelation tells us that that One is God the Father Almighty, Maker of heaven and earth, who is to be worshiped in the Spirit, in the name of Jesus Christ our Lord. That is enough

for us. Without trying to reason it out, we may proceed from there. All our doubts we meet with faith's wondering affirmation, "O Lord God, thou knowest," an utterance which Samuel Taylor Coleridge declared to be the profoundest in human speech.

In worship several elements may be distinguished, among them love, admiration, wonder and adoration. Though they may not be experienced in that order, a little thought will reveal those elements as being present wherever true worship is found.

I

Both the Old and the New Testaments teach that the essence of true worship is the love of God. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Our Lord declared this to be the sum of the Law and the Prophets.

Now, love is both a principle and an emotion; it is something both felt and willed. It is capable of almost infinite degrees. Love in the human heart may begin so modestly as to be hardly per-

ceivable and go on to become a raging torrent that sweeps its possessor before it in total helplessness. Something like this must have been the experience of the apostle Paul, for he felt it necessary to explain to his critics that his apparent madness was actually the love of God ravishing his willing heart.

It is quite impossible to worship God without loving Him. Scripture and reason agree in declaring this. And God is never satisfied with anything less than all: "all thy heart, all thy soul, all thy might." This may not at first be possible, but deeper experience with God will prepare us for it, and the inward operations of the Holy Spirit will enable us after a while to offer Him such a poured-out fullness of love.

In the love which any intelligent creature feels for God there must always be a measure of mystery. It is even possible that it is almost wholly mystery, and that our attempt to find reasons is merely a rationalizing of a love already mysteriously present in the heart as a result of some secret operation of the Spirit within us, working "like a miner, toiling unseen in the depths of the earth." But so far as reasons can be given, they would seem to be two: gratitude and excellence.

To love God because He has been good to us is one of the most reasonable things possible. The love which arises from the consideration of His kindness to us is valid and altogether acceptable to Him. It is nevertheless a lower degree of love, being less selfless than that love which springs from an appreciation of what God is in Himself apart from His gifts.

Thus the simple love which arises from gratitude, when expressed in any act or conscious utterance, is undoubtedly worship. But the quality of our worship is

Pastor of the Christian and Missionary Alliance Church on Chicago's South Side and editor of the *Alliance Weekly*, Dr. Tozer is the author of several books, including *The Pursuit of God* and *The Divine Conquest*. He also conducts a weekly broadcast from radio stations WMBI and WMBI-FM, Chicago, and is a frequent speaker at Bible conferences.



Galloway

St. Mary Lake in Glacier National Park, Montana reflects the mountain peaks around it.

GOD'S BRIDGE ★ ★ ★ CHARIS I. NEILSON

The majesty of myriad stars,
The petals of a rose,
The downy feathers of a bird,
The way a river flows,
The wheeling of a gull in flight,
The ocean's ceaseless roar,
The beauty of a mountain height,
The honey's golden store,

The challenge of a mighty storm,
The crystal white of snow,
The mystery of human birth,
Life's ceaseless ebb and flow—
All these must have a master mind,
Creator there must be;
Such power, majesty and might
Demand divinity.

Yet none of these can satisfy
The hunger of the soul;
There is within the human heart
A need to be made whole.
How marvelously this need is met
Through God's eternal grace,
Because our Saviour chose the cross
To save a dying race.

For by His death and sacrifice,
In His eternal plan,
Our Lord and Saviour is in truth
The bridge from God to man.

The Art of True Worship

[Continued]

stepped up as we move away from the thought of what God has done for us and nearer the thought of the excellence of His holy nature. This leads us to admiration.

II

The dictionary says that to admire is "to regard with wondering esteem accompanied by pleasure and delight; to look at or upon with an elevated feeling of pleasure." According to this definition, God has few admirers among Christians today.

Many are they who are grateful for His goodness in providing salvation. At Thanksgiving time the churches ring with songs of gratitude that "all is safely gathered in." Testimony meetings are mostly devoted to recitations of incidents where someone got into trouble and got out again in answer to prayer. To decry this would be uncharitable and unscriptural, for there is much of the same thing in the Book of Psalms. It is good and right to render unto God thanksgiving for all His mercies to us. But God's admirers, where are they?

The simple truth is that worship is elementary until it begins to take on the quality of admiration. Just as long as the worshiper is engrossed with himself and his good fortune, he is a babe. We begin to grow up when our worship passes from thanksgiving to admiration. As our hearts rise to God in lofty esteem for that which He is ("I AM THAT I AM"), we begin to share a little of the selfless pleasure which is the portion of the blessed in heaven.

III

The third stage of true worship is wonder. Here the mind ceases to understand and goes over to a kind of delightful astonishment. Carlyle said that worship is "transcendent wonder," a degree of wonder without limit and beyond expression.

That kind of worship is found throughout the Bible (though it is only fair to say that the lesser degrees of worship are found there also). Abraham fell on his face in holy wonderment as God spoke to him. Moses hid his face before the presence of God in the burning bush. Paul could hardly tell whether he was in or out of the body when he was allowed to see the unspeakable glories of the third heaven. When John saw Jesus walking among His churches, he fell at His feet as dead. We cite these as a few examples; the list is long in the biblical record.

It may be said that such experiences as these are highly unusual and can be no criterion for the plain Christian today. This is true, but only of the external circumstances; the spiritual content of the experiences is unchanging and is found alike wherever true believers are found. It is always true that an encounter with God brings wonderment and awe.

The pages of Christian biography are sweet with the testimonies of enraptured worshipers who met God in intimate experience and could find no words to

[Continued on page 570]

The Half Open Door

By Faith Coxe Bailey

If Eric and Tina had come to your church,
perhaps this story would have been much different
. . . or perhaps it would have been just the same.

WHEN somebody asks Dave and me what last fall's revival did for Elm City, we usually glance at each other before we tell how juvenile delinquency decreased all over town, how five young people in our own neighborhood accepted Christ, and how two local bookies were converted and changed overnight. But even across a crowded room our glance can ask and answer a dozen questions, with the skill that comes only after ten years of a good marriage.

Dave's gray eyes question, "Shall we tell what the Elm City revival did for us—Dave and Elizabeth Clayton, born-again Christians, church members, Sunday school teachers? Shall we say that if it hadn't been for the revival we might never have learned that committee work isn't all that makes a church living, growing, Christian? Shall we tell how the revival indirectly showed us that intolerance isn't far behind complacency and that neglect is brother to good intentions?"

And as I look across at Dave steadily, I answer his questions without speaking. "They wouldn't understand, Dave. Not unless you're willing to tell the whole story of Tina Perrins."

But sometimes, if we are with friends we know well, those we are sure will understand, I nod at Dave, and we both begin to tell, eagerly in quick, short sentences, as if we were compelled and anxious to share the story, all that we ever knew about Tina and her husband Eric.

I

The first time I saw Tina Perrins was the day that Pastor Miller welcomed her into our church membership at Washington Street.

Tina was wearing a scarlet suit, that October Sunday, with a fur scarf tossed casually across her shoulders. I think it was the fur scarf I noticed first—in Elm City, and especially at Washington Street Church, we wear our fur on our winter coats or not at all. Then, too, Tina's black hair was cut in the short style most

of us young matrons in Bethany Class were still admiring in the fashion magazines. Obviously, there was nothing of suburbia about Tina Perrins as she slowly, confidently, took Pastor Miller's hand and smiled back at him as he said, "Mr. and Mrs. Eric Perrins—may you find the fellowship of Christ within our church."

And there was no mistaking Eric Perrins. The stocky chap on Tina's left could never have belonged to her; her husband was, of course, the tall, slim young man in the well-pressed tweeds.

Before Pastor Miller began his sermon that morning, he took off his glasses, leaned on the pulpit and said in the manner he reserves for special church-family admonition, "Six new members joined Washington Street this morning. All of them found Christ at our recent city-wide evangelistic services. Otherwise, they probably would never have been here today. Now that they are here, won't all of you make them realize that they belong?"

"Mr. and Mrs. Eric Perrins," I scribbled under the announcement of the choir festival in my church calendar. "I'll say hello to her right after service," I thought. "Although I'm sure she won't have any trouble making friends."

After the benediction, I gathered up the children's Sunday school papers, smiled across the church at Dot Goodrich, and edged out into the aisle just as the Perrins reached our pew. "Hello," I said. "I'm Elizabeth Clayton, and this is my husband, Dave."

"Awfully glad you've joined Washington Street," Dave said as he shook Eric Perrins' hand.

Tina smiled. "Thank you," she said. "I know we're going to be happy here. Everyone seems so friendly in such a Christian way." Her voice was just as I had expected, distinct and low. But her smile was as friendly as my five-year-old Jill's.

"How about coming to the Bethany Class party Friday night?" I asked her.



"It didn't seem like Easter at all, did it?" Mrs. Jeremy whined.

"Perhaps I could pick you up—"

Just then I heard Paul Morehouse's voice in back of me. "Hate to interrupt you, but we're waiting for you two Claytons at our orphanage committee meeting," he said.

I turned my head. "Right with you, Paul," I told him. Then I turned back to Tina. But the folks coming down the church aisle had surged forward and had carried the Perrins along with them. Tina and Eric were six pews away, shaking hands with old Mrs. Freedman.

The next Friday, the day of the Bethany Class party, was hectic. In the afternoon, I spoke at Parent-Teachers and then I dashed home, heated some canned beef stew for Dave and Jill and Lolly, changed into comfortable shoes and hustled over to the church. It wasn't until afterward when I was telling Dave about my evening that I remembered Tina Perrins.

"I meant to call her this afternoon," I said disgustedly, tossing my coat on the divan. "I bet she didn't come. I can't remember seeing her."

"Home" for Faith Coxe Bailey is Boston, Mass., where she keeps an apartment for her student-husband, does professional publicity and turns out free-lance writing in her spare time. Though several of her articles have appeared in Moody MONTHLY, this is her first story to appear in these columns.

[Continuing] THE HALF-OPEN DOOR

Dave laughed. "If I know you and Dot Goodrich, you were too busy with the food committee to know who was there."

"Guess you're right," I agreed. "Well, if Tina Perrins got there, I hope she had fun."

II

I often wonder now what might have happened if that hadn't been the fall that Dave decided his evenings could be better used for his writing if he had our phone temporarily disconnected—and if Lolly hadn't kept us all quarantined with her whooping cough. I couldn't get out

and I couldn't phone, and I must admit in the rush of carrying meal trays and cutting out paper dolls for Lolly, I forgot about the Perrins.

But my first Sunday back at church in mid-November, Pastor Miller called me over to his study after the service. "I know you're busy," he began apologetically, "but I wonder if you'd have time for just one thing more? We're going to do some pre-Thanksgiving calling and we thought—"

A parade of jobs to be done marched through my mind—birthday party for Jill, Dave's boss to be entertained, music

committee odds and ends. "I'll do it," I told Pastor Miller.

When I saw Tina Perrins' name third on my list, I wasn't sorry I had said "yes." I called Dot Goodrich right away. "You're such a friendly soul," I told her, "you're the logical one to call on that new Mrs. Perrins with me."

"I'd like to," Dot told me. "I've spoken to her once or twice after church."

Next day, Dot and I stopped the car in front of the Perrins' ranch-type house in the half-completed Four Hills section of town. At the front door, we rang the chimes and stood listening to them echo through the house. But no one came to the door. Dot looked at her watch irritably. "She wouldn't be taking a nap at this time, would she?"

Just then the door opened. Tina Perrins, dressed in a worn pair of black velveteen slacks and a yellow polo shirt, smiled at us. A wide blob of blue paint trickled down one cheek. "Come in," she said. "What a nice surprise. Sorry to make you wait, but I was working on a picture upstairs in my studio, and just couldn't leave it right then."

She picked up a bundle of unironed clothes from the sofa and hurried out to the kitchen with it as Dot and I sat down. I could hear her hurriedly stacking dishes. "I keep up with my art even if it means shutting my eyes to some housework," she called in to us.

Dot spoke up. "Somebody told me you were a commercial artist before you were married," she said. "We sure need somebody with your talent for our church pageants. Watch out, you'll be drafted before you know it."

"I'd like that fine," Tina hurried back into the living room. "Got anything special in mind now?"

"Oh, no," Dot said. "But there's always something going on," she added vaguely.

For half an hour, the three of us chatted about the sales downtown, the contractors who were building Four Hills and, of course, about church.

"Our Sunday school is the best in town," Dot repeated over and over. "My three youngsters wouldn't miss a Sunday day."

Tina smiled. "It sounds great, Mrs. Goodrich. But I'm afraid I'll have to wait some years before I really appreciate it—we don't have any children, you know. But your women's class sounds interesting," she added.

After coffee, Dot and I left. "Dave and I would like to have you and your husband over for dinner sometime," I told Tina at the door. "We'd love to come," she answered. "I don't see much of my old gang since—well, since this fall and my joining Washington Street."

In the car, driving back toward town, Dot was quiet. Then she spoke quickly. "Really, Elizabeth, lounging around in velveteen pajamas before doing her ironing! And did you see those dishes scattered all over the kitchen table. Looks to me as if she puts her art work before everything—housework and having children, especially."

"Dot, that's not fair," I started to say. But I stopped, because in a way Dot was



Two-Minute Testimony

By Evangelist Leland Wang

I AM a Chinese by race, a Christian by grace. I was born in Foochow, China, and never had the chance to attend a Sunday school when I was a boy. I used the first Bible I received for my stamp album, sticking the stamps I collected in the Bible. Now my motto is, "No Bible, no breakfast."

At fourteen, while I was in a Shanghai hospital after an accident, I began to seek the truth. I wanted to know where I came from, where I should go after death, and what is the purpose of life. I studied Confucianism, Buddhism, and Taoism, but they could not solve my problems, so I thought, "Just eat, drink and be merry, for tomorrow we die."

The young woman to whom I was engaged was a Christian, a convert under the ministry of Miss Ruth Paxson. After we were married, I began to read the Bible because I wanted to know the life story of Jesus. I thought He must be a wonderful man, as the history of the world is dated before or after His birth, and many good works were done in His name.

Through reading the Bible, through the prayers of God's people, and through the testimony of my wife, I was convinced that there must be a true and living God; that I was a poor, lost sinner; that Jesus Christ was delivered for my transgression, and He was raised up again for my justification.

Thank God for the "happy day that fixed my choice." Later the Lord gave me the joy of leading my parents and my three younger brothers to Christ. I baptized all of my brothers.

In 1921 God called me to preach. I started out as a free evangelist and learned to trust God to meet all my needs after reading the life story of George Mueller. It has been my joy to see thousands in more than twenty countries turn from darkness to light, from the power of Satan unto God.

Confucianism teaches us the duties of life, Buddhism the vanity of life, but Christ gives us the eternity and glory of life. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Oh, to know Christ and to make Him known! He has delivered my soul from death, my eyes from tears, and my feet from falling, and He has heard my voice and my supplication. "I will take the cup of salvation, and call upon the name of the Lord" (Ps. 116:13).

Word has just been received that on January 18, while in Java, Dr. Wang was seized and beaten by robbers. Though not seriously injured, he lost his Bible, sermon notes, passport and other important papers, as well as his suitcase and clothing. The Moody Institute of Science film, "Dust or Destiny," which he had for the first time shown in Java, was also stolen but was later recovered.

"My Bible was lost, but not my Christ," Dr. Wang later testified; "my sermons, but not my message; my passport, but not my way to heaven, and my address book, but not my friends."

Everybody at the Washington Street Church meant to be friendly, but folks were all so busy . . . and then the Perrins were different!

right. Those we knew in Elm City did their housework methodically and in cotton dresses, not velveteen slacks. And hobbies were rare and very mild—due undoubtedly to the houseful of children most of our Washington Street friends had probably had before Tina Perrins had graduated from art school. Dot and I drove back home in silence. As she got out of the car in front of her house, she said, "I was going to ask for Tina Perrins' name for my Bethany Class group, but I don't think she'd ever fit in."

III

Christmas came on with a rush that year and swept me along in a small whirlpool of calling, committees and the Sunday school pageant. After the director of the Christmas pageant had ordered what I considered an especially ugly set, I remembered Tina Perrins and her art. But it was too late.

I saw Tina at church almost every Sunday, but she and Eric always sat on the other side. Once, she started easing her way across the lobby to me, but just as we were smiling and nodding to each other, Pastor Miller asked for a short conference on the newest calling list.

On the night of the Sunday school pageant I intended to catch Tina, but Dave told me that she and Eric had hurried out the moment it was over.

One day, early in January, Dave said to me at breakfast, "I think I'll ask Eric Perrins to go bowling with the men's class gang tonight. He's never been, even though he comes to class. Maybe he's waiting for a special invitation. Wouldn't think he would, though."

I was still up knitting when Dave came in that night. He kissed me absent-mindedly, slumped into the easy chair by the fireplace and ran both hands through his hair.

"He's a funny guy," Dave said, "that Eric Perrins. We all got talking at the snack shop afterward. Politics, world situation. You know. His ideas are sure different from mine—or any of the other guys, for that matter. He's all for socialized medicine, more federal aid to colleges, that stuff. Somehow that's not the way to talk around a bunch of right-wingers like us at Washington Street." Dave stretched and half-chuckled. "Guess Jerry Mason told him off though. Funny guy."

Next week, when Dave asked me where his bowling shoes were, I said, "Going to pick up Eric tonight?" Dave had his head in the closet and I thought I heard him call out something about Eric coming over by himself that night. But when Dave got in after bowling, he said that Eric hadn't showed up.

Shortly after that, I started thinking about the mid-winter dinner party Eric and I treat ourselves to every year. Guests usually include most of our oldest friends and one or two new couples. "What about Tina and Eric Perrins?" I asked Dave. "They've met everyone who'll be here."

Dave frowned. "Well, I don't know. Do you think they'd really fit in? Jerry Mason might start discussing politics, you know."

We left the Perrins' name off the list and I agreed with Dave that the dinner was a smooth-running success. But I felt sorry and uneasy when Sally Reynolds passed me when I was chatting with Tina after church the next Sunday and whispered, "Had a grand time Friday night at your party."

IV

Easter came early that year. Around

canvassing the florists," as if I should know why.

Then I remembered. "Oh, I'm glad," I said; "I know you'll do a wonderful job with the decorating."

But just then Jill spied her schoolteacher across the street and tugged at my hand. "I'll see you Sunday," I said. "Maybe at Bethany Class."

Tina smiled. "I think I'll try to get there Sunday," she said.

I thought as I hurried off to catch up with Jill's schoolteacher that I had never seen Tina look so young or so radiant.

On Saturday night before Easter, Dave

The Soul-Winner's Notebook



The Element of Surprise Helps

By Dr. Walter L. Wilson

MANY of those you try to help must be made to think of something unusual and strange in order to catch their attention and hold their interest. To the friend who believes in salvation by good works, tell him you do, too, but it is the good works of the Lord Jesus, not yours.

To the friend who says he believes "death ends all," tell him so do you. "But all of what?" you ask. Then point out that death ends all your opportunity of being saved, of seeing Bibles, of passing by a church. Death ends all of these blessings and then—hell.

To one who says, "I am as good as you," I like to say, "Sure, no doubt you are—as one pig is like another—or one serpent is like another—or one buzzard is like another. But none of us is like Christ and He is the standard."

"What is in that book?" a stewardess asked me one day as I read my Bible on a plane.

"It is largely about the Lord Jesus and you," I answered.

"It is?" she replied. "What does it say about me?"

"I will read it to you," was my response, and I read Romans 3:9-18.

Surprised, she at once said, "How did they know all this about me?"

I explained it was God's Word and He knows the heart. This surprising information was successful and she trusted the Saviour as I explained the gospel to her.

If we are alert to opportunities of shocking persons out of their usual way of thinking, there will be much more possibility of bringing a new thought to them which will open their minds and hearts.

the first of March, Dot Goodrich called me to chat. "Did you hear about Dr. Smith's wife?" she asked. "She broke her leg Tuesday night and she'll be in a cast for months. What'll they ever do about the Easter decorations?"

Mrs. Smith was a loss, of course, for she understood the foibles of every florist in town, knew how many six-inch vases the church owned and where they stored them. Her sanctuary massed with lilies and palms was an Easter tradition at Washington Street. "Dot," I said, "what about suggesting that Tina Perrins try the decorating this year?"

The next week, I saw Tina coming down Main Street. Or rather she saw Jill and me and crossed over to say hello.

"I'm having such fun," she said, "I'm

had to work late at the office. He came in about midnight. "Funny thing," he said between gulps of hot coffee. "Lights were on down at the church as I came by. I wondered if anything was wrong, but I didn't have time to stop."

"Lights on!" I said. "That's odd." Then I exclaimed, "Tina Perrins! She's putting her heart into that decorating, all right."

Easter morning, Dave and I forgot to reckon with extra traffic on the route to church and so our family hurried down the aisle just before the service started. I slipped into the pew and bowed my head.

When I looked up, I thought for a second I was in the wrong church. But that was foolish. Dot Goodrich sat in front

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Galilee today. Somewhere in this area the risen Lord met His followers to lay upon their hearts His great commission.—Keystone Photo

EASTER—

Gateway to the Great Commission

By G. ALLEN FLEECE

For four thousand years, God moved toward

the coming into the world of His Son to die and

rise again. Now one purpose yet remains—

and you are called to share this purpose.

ONLY a few hours, comparatively, before His death, the Lord Jesus prophesied of three great events which were to be closely related. We find them mentioned in Matthew 26:31, 32 in these very significant words to His disciples:

"All ye shall be offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am raised

up, I will go before you into Galilee" (A.S.V.).

Clearly our Lord is speaking here of His death, His resurrection and a meeting yonder in Galilee. These events were to be closely related in time; they were to be linked even more closely in significance.

In Matthew 28, after the first of these events had been accomplished, the second and third are again mentioned. "He is not here; for he is risen, even as he said" were the words of the angel to the two women seeking Jesus. "And go quickly, and tell his disciples, *He is risen from the*

dead; and lo, he goeth before you into Galilee; there shall ye see him" (Matt. 28:6, 7).

Later, as the women were on the way to bring the joyous word to the disciples, they met the Lord Himself, and He also spoke particularly of that Galilee meeting. "Go tell my brethren that they depart into Galilee, and there shall they see me" (v. 10). And farther on in the same chapter (vv. 16, 17) we are told that Jesus had appointed a specific meeting place on a certain mount, that the disciples saw Jesus there, and that "when they saw him, they worshiped him; but

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some doubted."

I believe that the word "some" here does not refer to some of the eleven. When they saw Him, they worshiped. Thomas, you will remember, was the last of the eleven to have any doubts about the resurrection of the Lord Jesus. And exactly one week after the resurrection Sunday itself, Thomas had his doubts completely dissolved when Jesus appeared in that upper room and Thomas looking up at Him said, "My Lord and my God!" That was before this Galilee meeting; so it could not have been any of the eleven who still had doubts about the resurrection.

We find our key as to who the doubters were in I Corinthians 15, where we read that Jesus was seen after His resurrection by above five hundred brethren at one time. Certainly the only place prominent enough to have over five hundred living believers in Jesus at one time in one place was this important appointed meeting here in Galilee.

It was some of those five hundred who like Thomas still had some question in their hearts about the reality of His resurrection. The thing was so tremendous, so absolutely compelling, that even though in a sense they were believers, they needed the final, conclusive proof of reality. Some of them doubtless were given that same convincing proof on this occasion that Thomas had received earlier.

Do you see the scene as we have traced it thus far? More than five hundred people who believed in the Lord were gathered on the mountain in Galilee, and Jesus met them there. So important was the occasion that He had prepared for it before His death. Later the angel reminded them that this meeting was the one thing that mattered, now that He had risen again; and it was the purpose of Jesus' own post-resurrection message—the first He gave—to make sure that they came to that meeting in Galilee. It was there that the Lord Jesus laid upon those five hundred brethren His great commission.

II

Catch first the significance of the fact that this command of Christ was not given just to eleven especially appointed disciples. It was laid equally upon the great cross section of every living believer in Jesus Christ. He, the Lord of the Church, the risen Head of the Church, came to His people, and laid upon them one all-conclusive and inclusive command.

This great commission of the Lord Jesus appears five times in the Word of God. It is found at the climax of each of the four Gospels. It appears the fifth time in Acts 1:8. That is not to say that these are five different records of one historical event. Christ gave the command on more than one occasion and in different language. But each time it was essentially the same great commission that He laid upon His people.

Now consider for a moment the relationship between these three events so clearly linked here in the Gospel of Matthew. Suppose Christ died for you, as He did, and then was raised again for your justification, as He was; would you go to heaven if you never turned to Him



The walk to Emmaus. In those first days after the resurrection Jesus appeared and reappeared to His own, putting away the doubts of His followers.—Harmon

to accept Him as your own? Even though He died for us all; even though His precious blood is all you need forever to meet the demands of your guilt before a holy God, still you must act. As a lost sinner, you must turn to the living Saviour and receive Him for yourself. But could you trust Him for yourself if you had never heard of Him?

There are three events upon which the redemptive work of God depends. The first is the death of the Redeemer. In its place, that's everything. The second is the resurrection of that Redeemer. "For if Christ be not raised your faith is vain; ye are yet in your sins." And the third event upon which the saving work of God depends is getting the message of Christ's finished work to all men. That is as absolutely necessary in its place as the death and resurrection of Christ in their places.

For the four thousand years of Old Testament history God moved, year-by-year, century-by-century, toward the coming of His Son into the world to die and rise again. Satan tried in every generation to turn aside this relentless progress of the living God to the cross,

and every time he went down in defeat. Then one day, in the fullness of time, God sent forth His Son. At the cross Jesus died for my sins and yours, and on the third day He rose again in all the calm majesty of His person. God, who had worked for four thousand years toward those coming events, had now accomplished the first and second. Nothing matters to God now but that He perfectly accomplish the third.

In this He is still being opposed. Satan fights against it in a thousand different ways. He tells us that there must be some other way for the heathen to be saved. He tries to bind us in our indulgence, to blind our minds with false teaching, to harden our hearts with selfishness. But the Lord Jesus, in all His mighty power, is waiting to bring us out individually in personal triumph to obey His last great commission.

III

Look for a moment at the wording of that commission as we find it in Matthew 28:18-20: "All power is given unto me in heaven and in earth. Go ye therefore . . ."

*"The world is going to be evangelized by . . . a continuous working
of the power of the risen Son of God. He calls you and me today
to spend our lives in the full stream of that miracle working."*

I think there is no other place in the Word that has as solid footing as the word "therefore" in this connection. It rests upon the omnipotent authority of the Son of God. "All power is given unto me . . . Go ye therefore . . ."

Remember that this commission has been given to every Christian, not just to a select few who have a missionary call.

I do not mean by this that God calls every Christian to active foreign missionary service or that a call to foreign mission service is a higher call than a call to service at home. It is not. There are no levels of distinction within the will of God. The emphasis before us here is this: regardless of the nature of God's personal call for our lives, He gives us all the same job to accomplish in the place He puts us. All of us are to live our lives in obedience to the personal call of the Lord, but with our whole energy poured out for the furtherance of the gospel, obedient to the great commission in that place.

As you prayerfully consider and find the place the Lord wants you to spend your life, your whole outlook should be to live in that place, utterly, utterly for the one thing that the Lord has for you to do. That means everything in your life must be determined according to what will best get the gospel out to men.

The one thing that has helped me make every decision in seeking God's will for my service has been this simple standard: Where can I best be used of God to get the gospel to those who have

never heard? I believe this is a scriptural principle. God wants me in that place where He can best use me for this purpose.

I love to think of Jesus' feeding the five thousand. Out yonder are people who are very hungry and needing bread for their bodies. And the One who has all the power to supply them with that bread turns to the disciples and says, "Give ye them to eat."

Then you remember how, after protesting that what they have is nothing among so many, they bring that little to Jesus, and He takes it in His hands and thanks God and breaks it to feed the multitude.

Dr. Robert Hall Glover used to ask at what point the actual miracle was performed. Were the loaves and fishes changed into enough for more than five thousand people while Jesus held them in His two hands? I think not. Did the miracle occur when He gave the food into the hands of the disciples? That is even harder to conceive. Twelve men couldn't carry that much food. This leaves only one place for the actual occurrence of the miracle, and that was while the loaves and fishes were being given to the multitude. As the disciples gave it out, the One who has all power worked a continuous miracle and all were fed.

The world is going to be evangelized by just such a miracle—by a continuous working of the power of the risen Son of God. He calls you and me today to spend our lives in the full stream of that miracle working.

I know of nothing like moving out

where the miracles are—like getting down before God and staying there until I rise up conscious that all that I am is His for His missionary purpose in my life, and in pouring out my life in the expectation that He has all the power. Miracles will meet us as we move out in such obedience to His will.

IV

Then I think of something else in connection with this marvelous commission. John 20:21 gives us these significant words of Jesus: "As my Father hath sent me, even so send I you."

How was Jesus sent from heaven? In Philippians 2 we are reminded that the Lord Jesus Christ voluntarily emptied Himself of His position of glory and honor in heaven and took upon Himself the form of a servant. He was made in the likeness of men and humbled Himself, becoming obedient unto death, yea even the death of the cross.

Then the Holy Spirit says, "Now, My child, let this mind be in *you* which was also in Christ Jesus." Humble yourself, therefore, under the mighty hand of God, and He will exalt you in due season—exalt you with the only exaltation that's worthy of consideration, that which we shall meet in eternity.

When the Father sent the Son into the world, He sent Him to a manger in a stable. That stable was not the quaint, attractive little place that appears on our Christmas cards. It was filthy. The inn was crowded and the stable no doubt was crowded also. Yet the only Person who had the right to choose where He would be born, chose that filthy place.

Why? God was striking at the heart of matters that night. He was humbling Himself that He might say to us, "You must likewise empty yourself in order fully to enter in and carry the message to those who are lost." Because Satan is going to see to it that before lost men can hear the gospel, God's servants go down to the depths of personal deprivation and sacrifice.

It's not easy. "Without the shedding of blood, there is no remission of sin." With that verse applying uniquely to the blood of Christ, there is also a principle here, that in carrying the message of that remission there must again be the shedding of blood. "As the Father sent me, even so send I you."

You and I will never enter heaven with all the reward of the crown unless first of all we suffer with Him; for we reign with Him only if we suffer with Him. This is not in the sense of looking for some suffering to do, but in the sense of not shielding myself from any demand of Jesus Christ. It means not thinking of myself more highly than I ought to think. It means getting down low where the Lord is—coming down, down, down to rock bottom, so that nothing matters as

[Continued on page 569]



MOURNING

JOSEPHINE VAN FOSSAN

I have sunk to the cold weary depths of despair!
Death at last has struck one of my own,
And the grief that I've felt has been heavy to bear;
I could never have borne it alone.

But my God in His grace—oh, what marvelous grace!
Holds me close to His comforting breast;
And I know that my loved one now stands in that place
In His wonderful haven of rest.

And so now in some strange and mysterious way
God has taken the grief I have known
And reshaped it, as though it were soft supple clay,
Into peace from His merciful throne.

The Teaching Ministry of the Church

Part IV: Responsibilities and Rewards of Teaching

By Everett F. Harrison

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From one who knows the challenge of classroom ministry comes a warning and a word of help for all who teach

Test for Those Who Teach

Check yourself on each of these important points; then read the accompanying article and rate yourself once more.

	Always	Sometimes	Never
1. Do I come to my teaching time with fresh and fully prepared material?
2. Does prayer have the place it should in my preparation?
3. Do those who hear me seem to grasp and retain the basic facts I teach?
4. Is my teaching simple and clear enough for all to understand?
5. Do I permit adult hearers to use their own imaginations?
6. Am I scrupulously honest in my handling of all facts?
7. Do I present the full and balanced truth of Scripture?
8. Do I live the truth I teach?

THE fact that there is indeed a divinely imparted gift of teaching suggests that the person who has received this gift stands in a crucial position. He represents God and His Word before his fellows. The more truly this gift is operative, the more indelibly will the words of the teacher be impressed on the minds of the hearers. How the Christian teacher needs to weigh his words!

His primary responsibility is to be prepared. Possessing the teaching gift is not enough. Thorough schooling, capped by specialized Christian training, is not sufficient in itself. Each teaching assignment calls for definite preparation.

It is unfair to claim the time of a group of people for a lesson which has not been faithfully readied for presentation. A woman in a Canadian church who be-

came noted for her ability to teach a large Sunday school class of young people told her pastor that she made it a rule to spend at least eight hours in preparation for the thirty or forty minutes allotted to her each week.

It makes little difference how many times one may have taught the same material; to rely on past performance is deadly. The lesson is likely to have about the same effect as an old phonograph record. One needs the refreshing of mind which comes from reworking the mines of truth. At the same time nuggets which have previously escaped detection will come to light, to the mutual blessing of teacher and class.

Preparation in prayer is equally important. This should include prayer before study that God may quicken the mental processes and give enablement in the assembling of the right materials. It should also include prayer after study

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that the lesson may be effectively presented and perform a mission in the lives of those who receive it.

II

Every teacher ought to be concerned about the effectiveness of his teaching—about what we might call putting the lesson over. Most of us can look back to days spent in the classroom under instructors who had tremendous stores of knowledge, but who were more or less failures in communicating what they knew. By contrast, some who had far less knowledge were more successful in imparting what they had. What is needed is not some artificial stimulus, but the realization that as Christian teachers we are handling the greatest message in the world! The happiness and usefulness of those who hear us may depend upon the clarity and force with which we bring the Word of God to bear upon their lives.

Increased effectiveness will result also if one keeps in mind a few fundamental facts. First, the presentation must be adapted to the background of the group. Occupation, general level of education, and amount of Christian instruction are among the important factors. In a group which varies widely in these respects the teacher's task is greater. The safest plan is to be as simple as possible.

Second, the teacher ought to capitalize on the imagination of his hearers.* Often in teaching adults we are likely to think that only a formidable array of facts and a strong show of reason will be effective, and so we become prosaic. Actually the adult is not waiting particularly to have his mind filled. He has been doing that for years. He is waiting for someone to come along who will stimulate his imagination. He is looking for someone who is willing just to plant a seed and let the hearer tend to its growth and get the thrill of it for himself, someone who has the knack of starting a train of thought which will draw out the dormant stores of information and quicken the mind to reach out for breath-taking horizons.

Third, we cannot ignore the fact that we live in the modern world. The Bible is an ancient book. Our common English version contains expressions which need

*The fact that imagination is an especially strong faculty in children poses a temptation for the teacher of the young to appeal to the imagination almost exclusively to the neglect of positive instruction. What the child needs, however, is to have his mind filled with sound and worth-while information rather than to be encouraged in overdeveloping his fancy.



A Publicity Plan For Your Vacation Bible School

By Harold E. Garner

If your church is planning a vacation Bible school this summer, the attention it receives will have an important bearing on interest, size of enrollment, and daily attendance. Here is a practical plan to help you work out an effective publicity program.

First, if you have not done so already, select an active publicity and promotion committee. This committee should plan the advertising budget, plan and prepare publicity copy, arrange for printed material to be used, and supervise distribution of publicity sent out before and during the school. Later it should remove signs, posters and exhibits, and write "thank you" notes to all who assisted in the publicity program.

There are many ways of publicizing your V.B.S. Your committee should consider them all, selecting the ones most practical in the light of the local situation.

PRINTED PUBLICITY

Church bulletins and papers—From January on, announcements and reports of V.B.S. staff meetings should appear in the bulletin or church paper whenever the staff meets. Six weeks before the school opens, a series of writeups should be inserted to arouse interest of parents.

Newspapers—A series of news releases should be prepared and placed with the papers serving the community. Paid advertisements may also be used if the budget permits.

Handbills, dodgers or fliers.

Mimeographed letters—to parents and to pupils; printed postcards are also useful.

Signs and banners—Cloth signs are effective if hung over the street or above the church entrance. Cardboard signs may be obtained for use on busses or streetcars or as bumper signs on private automobiles.

Posters—either homemade or printed, should be carefully placed and rotated from time to time. Messages may also be placed on bulletin boards.

Postcards, blotters, gummed stickers for use on windows and windshields, tags, buttons, pencils, balloons—all with printed reminder messages.

PERSONAL PUBLICITY

Public announcements—at church and Sunday school, prayer meetings, and other services. These should be well thought out and carefully presented in order to avoid becoming stereotyped.

Visitation—by committee of adults or by children organized as messengers to invite other children.

Cards and letters—by parents to parents and children to children.

Telephone—Organize a telephone brigade to be supplied with regular lists of prospective pupils.

Personal appearances—of children during V.B.S. May include groups singing their songs, telling Bible stories, giving testimonies, etc.

Radio and television—Talk with your radio or TV station about spot announcements or a demonstration program by the children.

REPEAT PUBLICITY

This should be as varied as possible.

V.B.S. parade—usually held on the first day of school.

Exhibits—showing handwork and notebooks. These should be placed in prominent store windows, the church lobby or in Sunday school department assembly rooms.

Pictures—Films, slides and photographs of your own work used on posters, in albums and on the screen, as well as commercial films, film strips and slides used throughout the year to point out the importance of V.B.S.

V.B.S. leadership training schools and workshops—These can be used not only to promote better teaching, but to publicize V.B.S. as a vital educational agency of the church.

explanation. We must accustom ourselves to adapting the old and timeless truth of God's Word to the thought-forms of our day. This is not an easy task. Many teachers overlook it.

It ought to be unnecessary to remind Christian teachers that they are under obligation to stay within the bounds of truth. This is easily recognized when the issue is truth versus falsehood. But there are marginal areas of danger: the temptation to sophistry, the attempt to be convincing by sheer cleverness in the manipulation of words and ideas; the habit of exaggeration, which forces an audience eventually to discount everything a speaker says; the readiness to misrepresent the viewpoint of others, which unfortunately suggests that one could not meet their position successfully if it were accurately stated. These things tend to discredit a teacher and undermine his influence. Scrupulous adherence to the truth on the other hand will enhance one's reputation.

A pastor in a western state conducted a week-night Bible class in his church for several years. Among those who attended regularly was a judge who was not a Christian. At last this man came to the pastor and said, "All this time I've been watching you and checking up on you. I haven't found you deviating from the truth at any point. Now I want you to tell me how to be saved."

III

Another solemn responsibility is that of declaring the whole counsel of God. A balanced presentation of the Word of God will prevent the riding of hobbies. Some people seem to feel that because certain truths are being neglected, they have a summons from God to do nothing else but proclaim those truths. Often such neglected truths are not the most fundamental.

An audience tires of being exposed to the same line of thought constantly. A skillful violinist can do wonders with only three strings if he should have the misfortune to break one, but if he were reduced to one string he would weary his audience, despite all his dexterity. The truth of God is manifold and rich. We ought to explore it all and at least occasionally teach large sections of the Scripture, if not go through it from beginning to end.

By inclination most of us are averse to dwelling very much on the reprobating and correcting portions of Scripture, especially if we are speaking to friends and neighbors. Yet these portions are profitable (II Tim. 3:16) and may be more necessary than what we are giving. As long as we can say, "Thus saith the Lord," the controversy of pricked consciences will be with the Lord and not with us.

We cannot close the discussion of the teacher's responsibilities without including the obligation to live out the truth personally. Long ago an experienced man of God said to one younger in the faith, "Take heed to thyself and to the teaching" (I Tim. 4:16). The order in which the commands are given is suggestive as well as the words themselves. If the truth of God is not permitted to do its full saving work in the life of the teacher, the same limitation may be expected in

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In the Study

By WILBUR M. SMITH



Dr. Smith

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Texts and Versions

For all Christian ministers, and for that great company engaged in the holy task of teaching and interpreting the Scriptures, there is nothing quite so important as knowing what God has said in the law, through the prophets, by His Son when He was on earth, and by the apostolic group that wrote the books of our New Testament. For rightly determining what God has said, two things are basically important, and without these every conceivable heresy, every truncated or mutilated body of divinity, and forms of humanly conceived and Spirit-quenching traditions are possible.

These two fundamental factors for determining the Word of God are, first, what does the original text itself say?—and that, with the different versions of the Hebrew text that existed, and then of the Greek text of the New Testament often becomes a very difficult problem. Then, after determining the correct text by what is called the principles and processes of textual criticism, the meaning of the text must be determined; that is, we must know in our own language what the Greek and Hebrew words meant to those to whom they were originally written. Here a great number of problems arise and new important information is continuously being made available by the great advances in our knowledge of the early Semitic languages, and a deeper understanding of the Greek vocabulary of the New Testament.

Perhaps a large number of ministers will be satisfied to know nothing of the original text, and will be content with some modern version—the King James, the Standard Version, Moffatt, or some other—but for those serious students who

realize that the more they accurately know of the original text, the richer will be their preaching, and the closer they will come to the thoughts of God, I would like to recommend as an almost perfect introduction to this subject a recent book by Dr. F. F. Bruce, of the Department of Biblical History and Literature in the University of Sheffield, and editor of that distinguished journal, *The Evangelical Quarterly*. The book was published in the latter part of 1950 by Pickering and Inglis of London, and is entitled *The Books and the Parchments*.

This work has an excellent chapter on "The Bible and the Alphabet," and then equally superb treatments of the Hebrew language, the Aramaic and Greek languages, chapters on the canon, the text of the Old and New Testaments, the Samaritan Pentateuch, the Septuagint, the Apocryphal books, the Syriac and Latin Bible, etc.

Dr. Bruce is acknowledged throughout the English world as one of the outstanding conservative biblical scholars of our generation. He has read all the relevant literature, and his footnotes include all the more important articles and books on these subjects, even down to the year 1949. He must have rewritten this volume two or three times, for there is not one redundant or superfluous sentence in all its pages.

His references to such passages as Isaiah 19:19 and Nehemiah 8:8 will make these verses stand out in new significance indeed. The three pages on the original consonantal form of Jehovah, YHWH, is the best I have seen, and the discussion of the Jewish colony at Elephantine will come as a surprise to many. I did not realize before, that "with the most fragmentary exceptions, every manuscript of the Septuagint which has come down to our day was copied and preserved in Christian, not Jewish, circles." I intend reading my own copy twice again during the next three months.

To depart from the volume by Dr. Bruce for a moment, and to emphasize what was said above about the necessity for attempting to accurately determine the meaning of the Hebrew and Greek vocabularies of our Bible, let me quote from a recent article, "Notes on Some Difficulties of Old Testament Translation" by Dr. G. Ch. Aalders of the theological faculty of the Free University of Amsterdam, and chairman of the committee for the new Dutch translation of the Old Testament:

Several Hebrew words of which the exact meaning is utterly unknown present great problems to Old Testament translators. We find in II Samuel 6:19 and the parallel text, I Chronicles 16:3, the word *eshpar* used to designate something which is given by King David to every one of the people of Israel. Nobody really knows what the meaning of *eshpar* is. According to an old tradition the word is generally rendered by "a piece of meat." This is the rendering of Luther, the Authorized and the Revised Versions, and the American translation by Powis Smith. This translation is, however, simply a conjecture.

Recently Ludwig Koehler of Zurich has tried to identify it with a kind of date cake (compare the *Theologische Zeitschrift*, 1948, p. 398); but it cannot be said that he has definitely succeeded in solving the problem. We must simply

admit that we do not know what the word actually means. We know that it must refer to something which can be eaten, as it appears in context with a cake of bread and a cake of raisins.

Should any of my readers wish to investigate the subjects of texts and versions further, may I commend a recent work published by the University of Wales Press, at Cardiff, *The Old Testament Text and Versions*, by Dr. Bleddyn J. Roberts, senior lecturer in Biblical History and Literature at the University College of North Wales, Bangor. Authorities in this field are unanimous in stating that this is really the first comprehensive book on this subject appearing in the English language abreast of the latest discoveries and results of sound research.

The book does not read quite as interestingly as the one by Bruce. It has many more details on all the problems raised by the Old Testament text. (There are 186 pages in this volume on the Septuagint alone.) This work is not for beginners. It confronts practically all the problems and principal subjects of this pre-eminently important matter of the Old Testament text. Both Bruce and Roberts have extensive bibliographies.

For a volume comparable to Roberts for the New Testament, may I refer to *The Text of the Greek Bible* by Frederic G. Kenyon, for many years the famous director and principal librarian of the British Museum, a work of 264 pages first published in 1937 and now brought out in a revised edition (1949) by Duckworth Press of London. (Blessing Books, Inc., Chicago, publisher's representative).

Any serious student with these three books in his hand can acquire more exact information about the texts and versions of our Bible than is given in any one course, as far as I know, in any theological seminary in this country (I am not talking about graduate work). If your theological education is many years in the past, you can bring yourself up to date in these most important matters by mastering these volumes, and if the privilege of seminary training has not been yours, it is possible to make up for much of it by studying these fascinating pages.

While speaking of volumes dealing with the early manuscripts and versions of our Bible, I ought to mention the famous work, *Our Bible and the Ancient Manuscripts*, by the outstanding English scholar, Sir Frederic Kenyon. This volume was first published in 1895, but thoroughly revised for a fourth edition in 1939. It is a beautiful book in its format, with thirty-two full-page illustrations—a valuable book for any Bible student's library.

Then I must include the epochal volume, *Cairo Geniza*, by Dr. Paul E. Kahle. This work is based upon the Schweich Lectures, given in 1941 (though not published until 1947). Here we have an account of that marvelous mass of Hebrew manuscripts, and fragments of manuscripts, that had accumulated for centuries in the ancient synagogue of Old Cairo, Egypt, in a room described as "a sort of windowless and doorless room of fair dimensions, the entrance being on the west side through a big shapeless hole, reached by a ladder. Here . . . the Jews were accustomed to put away all sorts of written and printed material which they no longer used."

This material was finally examined, classified, catalogued, and, in part, edited by Dr. Solomon Schechter, after it was brought to Cambridge University. It has been estimated that there were over one hundred thousand fragments brought out of this storeroom in Cairo to Cambridge University.

After an opening chapter on the story of this collection, the volume contains a long discussion of the Hebrew text of the Bible, and then over one hundred pages on "The Translations of the Bible," from the Targums down to the Arabic Diatessaron. The two volumes first referred to above have many references to this volume on the *Cairo Geniza*, and no book on texts and versions will be written in the next twenty years but will necessarily draw upon the inexhaustible treasures of these 240 pages.

God's Clothing the Grass of the Field

HAVE you ever carefully looked into Christ's words, "God so clothes the grass of the field" (Matt. 6:30)? Not

"clothes the field with grass," but clothes the *grass itself*? Is grass, then, ever in what may be called a naked stage? Undoubtedly. Listen to Paul, in his masterly argument for the resurrection of the dead: "But some man will say, How are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or some other kind."

"Bare grain" here is "naked grain." How does naked seed get clothed? In every seed is packed a whole set of weaving machinery, distilling apparatus, and pumping gear, together with the driving power in the shape of vital force. As soon as a seed is placed under favorable conditions, the latent force stirs into activity. The pumps begin to work, the shuttles begin to fly, till by subtle processes that no science can trace it weaves its raiment of green or purple or gold, in texture so exquisite in delicacy that Solomon in all his glory was but as a man girt round with sackcloth when compared with the "splendor of the grass or the glory of the flower."

"The grace of the fashion" of the flower, then, is only the outward manifestation of its inherent loveliness. Its raiment is simply the expression of its character. In its case clothes and character correspond. As a matter of fact, we distinguish the members of the vegetable kingdom by their clothes. How do you tell the difference between an oak and an elm, or a dahlia and a rose? Why, by their clothes! They never assume one another's raiment, nor masquerade in borrowed robes.

What if in our case character and clothes were thus made suddenly to correspond? What embarrassing transformations would take place! What reversals of human judgment would transpire! Some who are meanly clad would be transfigured before us, their faces would shine like the sun, and their raiment be white as the light; while others who are attired in costly robes would be stripped of their fine apparel and clothed in filthy rags.

—Henry Howard: *The Raiment of the Soul*. London. pp. 6, 7

The Jews in the Soviet Union

THE question of the Jews in Russia is an important one for many reasons. One of them is the fact that, according to Ezekiel 38 and 39, at the end of this age Russia, leading the northern powers, will be possessed with such a terrible spirit of hatred for the Jews that she will command a vast army which will invade and attempt to destroy Israel, restored to her land. Any study, then, of the attitude of Russia toward the Jews will be recognized as significant by all who are interested in this particular problem.

Syracuse University Press published for the American Jewish Committee in 1951 a remarkable volume by Dr. Solomon M. Schwarz, *The Jews in the Soviet Union*, a work of approximately 380 pages. This is a subject concerning which I had very little knowledge before opening these pages. The author was for many years a resident in Russia; he is a Jew; he knows all the Hebrew, Yiddish, Russian, German, and English literature on the subject; he can speak with authority, and his work is thoroughly documented.

Many of his statements came as a great surprise to me. For instance, I did not know before that from 1320 down to the end of the eighteenth century, "no Jews were tolerated in Muscovite Russia." The sufferings of the Jewish people during the second World War and the Russian Revolution seem almost as terrible, in proportion, as what the Jews endured in Germany. In the Ukraine, no less than 900,000 Jews perished in those few years, 300,000 in White Russia, and 100,000 in the occupied sections of Russia proper. Out of a Jewish population of 3,100,000, a conservatively estimated 1,300,000 died.

Dr. Karl Kautsky, to whom Schwarz refers as "the most authoritative interpreter of Marxist doctrine among European socialists," wrote as early as 1914: "For the friends of human progress there is even less reason than for conservative Jews to shed tears over the death of Jewry . . . Jewry is one of the last remnants of the feudal Middle Ages. We are not entirely free of the ghetto as long as Jewry still exists in our midst."

The constant affirmation of this by leaders of Soviet Russia, from Lenin down to the present time, springs from a determination that the Jews are not to be considered as an independent nation, or rather, that they must not be recognized as a nationalistic unit, or as possessing a nationalistic culture. Lenin himself said, "Anyone directly or indirectly putting forward the slogan of Jewish 'national culture' is (whatever his good intentions) an enemy of the proletariat, a partisan of the *old* and the *caste-like* in the Jewish group, an accomplice of the rabbis and bourgeois."

It was thought that "the triumph of the revolution had put an end once and for all to this evil of anti-Semitism, which was said to be a ghost of the past that the socialist rationalization of society would forever exorcise." This hope has proved a delusion.

Soviet Russia has never known a year without some legislation against or persecution of the Jews as Jews. She is almost totally eliminating them from any positions of public service. In 1937, 32 Jews were elected out of 569 office holders in the Union; and while the number of Jews is not listed for the 1946 election, it would seem that there were only five appointed, less than 1 per cent, as against the 5.6 per cent of nine years before. "The elections held on March 12, 1950, resulted in the almost complete elimination of Jews from membership in the Supreme Soviet, where the proportion of Jews is less than .4 per cent." I did not know before reading this book that there is no Jewish publication in all of Russia today.

One great event has, of course, taken the very foundation out from under the Soviet's insistence that the Jews must not be recognized as a nation, or even as a people with national distinctions, and that is the actual formation of the State of Israel. The Jews not only have a national culture, but now have an actual nation, and the whole Soviet theory collapses.

"A God-Haunted Book"

This heading appears as the title of a long review in the *New York Times Book Review* for December 2, 1951. The review deals with nine books about the Bible or new editions of the Bible, by Dr. Chad Walsh, author of a number of books of some importance during the last few years. His opening lines pay a remarkable tribute to the Word of God.

The Bible is the one book that a third of mankind cannot escape. The family copy may lie unopened for years on end, and college students may reveal an impressive ignorance of its contents, but its phrases and heroic figures are a part of the living speech of Western man and are woven beyond all surgery into the literature of Europe and the Americas.

And yet no one individual or committee of authors planned the Bible. It is a by-product of something greater than itself: mankind's struggle to understand the ways of God with man. The ancient Israelites, an island of monotheism in a sea of polytheism, and the early Christians, stumbling for words to explain to others the meaning of Christ, wrote the Bible in the heat of living experience. In so doing they incidentally produced some of the greatest epics and lyric poetry to be found anywhere—but this also was a by-product. The Bible to them was not an anthology "designed to be read as living literature," but the story of how the living God has broken into human history time after time . . .

Basically, though, the appeal of the Bible is that it has provided millions of men and women with satisfying answers to the questions that every human being must grapple with. The Bible is able to do this because its central character is God. Giants like Moses and Paul are important not so much in their own right as because of their relationship with God. The God-centeredness of the Bible means that even its folklore is folklore with a difference. There is little about "What makes the moss grow on the north side of trees," or "Why the rabbit has a bushy tail." Every folk tale that finds its way into the Bible is interpreted or re-interpreted so as to throw light on the relation of God to man. The Bible is a God-haunted book, and as such it has always been able to speak to the most extreme variety of readers, from an Augustine or Aquinas to men and women laboriously spelling out the words, letter by letter.

The above is quoted by kind permission both of the *New York Times* and Dr. Walsh.

The Age of the Universe

BECAUSE of its noble account of creation, appearing on the very first page of the Bible, and because of the innumerable references to nature and to God the Creator of the natural world in its subsequent chapters, the Christian Church has inevitably been interested in the fundamental problems of science, especially in the areas of cosmology and anthropology. There is a large and very important literature on the whole subject of the Church in relation to science, and of course an enormous amount of material on Genesis and science, most of which has been provoked since the appearance of Darwin's hypothesis of the evolution of species. No doubt in the months and years to come, the Lord permitting, I shall be referring to some of these subjects, but here I would like to discuss only one aspect of this unlimited area of human knowledge and divine revelation, namely, the age of the universe.

From time to time, different estimates have been made as to the age of this earth, and the age of the universe itself. (We are not here discussing the age of *man*.) Estimates by leading scientists have ranged all the way from six million to five trillion years. Now, for the first time in the history of the Roman Catholic Church, as far as I have been able to ascertain, a pronouncement has been made concerning this very complicated problem, by no less a person than Pope Pius himself, in an address delivered to the Pontifical Academy of Science in Rome, November 22, 1951.

The address would seem to have been prepared with a great deal of care, after extensive consultation with a number of Catholic scientists; in fact, the Pope refers to "an outstanding modern scientist, Sir Edmund Whittaker, a member of the Pontifical Academy of Science," whose own statement is quoted in full in the papal address: "These different calculations point to the conclusion that there was a time some nine or ten billion years ago prior to which the cosmos, if it existed, existed in a form totally different from anything we now know, and this form constitutes the very last limit of science."

The Pope himself does not agree entirely with this estimate. His words are: "Modern science has followed the course and the direction of cosmic developments, and just as it was able to get a glimpse of the term toward which these developments were inexorably leading, so also has it pointed to their beginning in time some five billion years ago . . . when the cosmos came forth from the hands of the Creator." So even in one address we have two estimates of the age of the universe—one of five billion years, and another of double that, ten billion years.

The methods for estimating the age of the universe fall into three principal groups—the number of the extra-galactic nebulae (a very complicated process), the development of certain types of star systems, and the decay of radioactive atomic nuclei. Not only is there a radical difference in the final estimate of the age of the universe in this one address, but other scientists would not give quite such a high total. Sir Arthur Eddington, in his famous book, *This Expanding Universe*, published in 1932, gave an estimate of about two billion years. I notice that Professor C. F. von Weizsäcker, in his work, *The History of Nature* (English translation, London, 1951), gives a computation the same as Eddington, and yet on another page he almost contradicts himself in saying, "If we estimate the age of radioactive atoms by their present frequency of occurrence, and their rate of decay, we arrive at figures in the neighborhood of four billion years."

Incidentally, Dr. Weizsäcker pays a very high tribute to one of the famous sentences of the first chapter of Genesis:

The chaotic original fog we have assumed is very poor in differentiated, lasting forms. But it is rich in energy. Many events may come out of it, and gradually these events will bring about forms. Why the beginning is poor in forms we do not know. But man has always been inclined to imagine the beginning in that fashion, and experience supports his inclination. We are encountering a new trait of the historic character of the world. "The earth was void and empty, and the spirit of God moved over the waters." We are voicing the same truth when we say that in the beginning the earth was rich in potential but poor in actual form, rich in creative possibilities, poor in created structure.

If one wishes to make a study of this whole question, probably the only really comprehensive work thus far published

is *Dating the Past, An Introduction to Geochronology*, by Dr. Frederick F. Zeuner, professor of Environmental Archaeology in the University of London, published by Methuen and Company, Ltd., London, 1948, a scholarly work of something over 450 pages, with a bibliography of 33 pages. The work is saturated with the doctrine of evolution, and I am only referring to it as the standard work on this subject.

In discussing the age of the universe, I think we should have it clear in our minds that the Bible does not tell us when the universe came into existence. However, I cannot go along with those who say that the Bible does not tell us something definite about the age of this race of men. According to the records of the Old Testament, we cannot think that man appeared on the earth much before 4000 B.C.

This estimate has been ridiculed and laughed at for many decades, and college professors like to make fun of such an estimate, but more and more it is becoming indisputable that we have no names of historical kings, no actual buildings or fragments of true civilization that can be dated earlier than 4500 years ago. Just open the pages of our most recent discussions of ancient history and note how both in Egypt and the Mesopotamian Valley, a civilization is not assigned previous to 4000 B.C., or perhaps 4200 B.C.

Let me conclude with an amazing statement which every high school and college student should have at his fingertips, when he needs it, by the best known historical scholar of our day, Dr. A. J. Toynbee, in his article, "Civilization on Trial," appearing in *The Atlantic Monthly* for June, 1942 (pp. 35, 36):

As a matter of fact, 4004 B.C. happens, though our ancestors did not know this, to be a quite important date: it approximately marks the first appearance of representatives of the species of human society called civilization . . . The first appearance of representatives of this species of society [was] about six thousand years ago.

An Amazing Testimony to the Second Advent of Our Lord

WHILE a vast amount of literature has appeared in the last thirty or forty years on the subject of eschatology and the kingdom of God, with the exception of those books written by men who are known to be within the bounds of right-wing conservatism, very little can be found regarding the great truth in the whole field of eschatology—the return of the Lord Jesus. An amazing and refreshing exception to this may be found in the current winter issue of *Religion in Life*, a quarterly journal published by the Abingdon-Cokesbury Press.

The first thirty pages are given to a symposium on the subject, "The Christian Hope—Its Meaning for Today." The first contributor is the internationally famous historian, Arnold J. Toynbee. There is really very little here about hope itself, but Toynbee does admit:

The temptation to worship himself instead of worshiping a new revealed true God has never ceased to beset man, and his temptation to commit this intellectual error and spiritual sin has never been so strong as it has come to be during this last century and a half, since a latter-day Western Man has brought the Egyptian and Sumerian pioneers' conquest of Nonhuman Nature to its consummation by a mechanization of physical energy, which has harnessed the whole battery of Nonhuman Nature to humanity's chariot. This fateful choice between God-worship and Man-worship, and not an ephemeral struggle for political supremacy between Russia and America, is the ultimate issue that is challenging all of us in our generation.

The second contribution, by Dr. Amos N. Wilder, professor of New Testament Interpretation in the Chicago Theological Seminary, also has very little to say of a definite nature concerning the grounds for Christian hope.

The final contribution, however, as long as the other two combined, is an amazing document indeed. It is by C. S. Lewis, Fellow of Magdalen College, Oxford, author of *The Screwtape Letters* and many other books, and probably the outstanding Christian apologist among the intellectuals of our generation. Lewis frankly declares that the only hope for this world is the hope of which the New Testament speaks, the second advent of our Lord. Through the kindness of Dr. Knowland B. Harmon, editor-in-chief of *Religion in Life*, I have been granted permission to quote from this article.

Though there are some things in these pages with which you and I would not agree, the following sentences would clearly show that Mr. Lewis has a conception of the second

advent of Christ that is definitely in accord with the New Testament Scriptures:

The doctrine of the second coming teaches us that we do not and cannot know when the world drama will end. The curtain may be rung down at any moment, say, before you have finished reading this paragraph. This seems to some people intolerably frustrating. So many things would be interrupted. Perhaps you were going to get married next month, perhaps you were going to get a raise next week: you may be on the verge of a great scientific discovery; you may be maturing great social and political reforms. Surely no good and wise God would be so very unreasonable as to cut short all this. Not now, of all moments . . . The doctrine of the second coming, then, is not to be rejected because it conflicts with our favorite mythology. It is, for that very reason, to be the more valued and made more frequently the subject of meditation. It is the medicine our condition especially needs . . . The doctrine of the second coming has failed, so far as we are concerned, if it does not make us realize that at every moment of every year in our lives Donne's question, "What if this present were the world's last night?" is equally relevant.

Professor Lewis closes his contribution with the following exhortation:

Women sometimes have the problem of trying to judge by artificial light how a dress will look by daylight. That is very like the problem of all of us: to dress our souls not for the electric lights of the present world but for the daylight of the next. The good dress is the one that will face that light. For that light will last longer.

Notes and Queries

SINCE I sent copy for the March issue of "In the Study," the January issue, with the first appearance of this section, has gone into the mails, and I am very happy to say that from the last day of December one or more letters every twenty-four hours have come to my desk, generally from people with whom I have not been previously acquainted, thanking me for these pages, and expressing hope that the new department will continue without interruption.

I want to express to all these new friends, and old ones, too, my deepest appreciation for these letters. Generally the letters need not be acknowledged, unless they carry important questions, or accompany material that will be used. Thus far, while several items have been sent in to me, I have not yet seen just that kind of material that we should like to consider using as a contribution from our readers, for which the best each month receives a prize of five dollars.

The first letter received here prompted by the January issue does contain a most interesting paragraph. It is from an outstanding surgeon of Kansas City, a friend of Moody Bible Institute for many years, Dr. Nelse F. Ockerblad. His letter carries the following interesting paragraph:

You spoke of D. L. Moody and his far West trips. I do not know anything about them, but did pick up something on his last trip to Northfield. Mr. Moody, as you know, preached his last sermon here in Kansas City at the old Convention Hall, in October or November, 1899. Dr. Robert McE. Schaufler, then a young doctor who had just finished his residency at Bellevue, New York, and whose father was a doctor and a Presbyterian elder, took Mr. Moody on his last journey. Dr. Schaufler is still living and has told me a good many of the details of this interesting trip with a dying man. If this interests you, I shall be happy to dig up the old files of the newspapers of that date and see what they say and further get Dr. Schaufler's story fresh from him.

I have written to Dr. Ockerblad, suggesting that he ask his friend, the doctor who accompanied Mr. Moody on that last journey, to write this up for some periodical; perhaps it will appear in *Moody MONTHLY*. This is one period in Mr. Moody's life which has been only touched upon briefly. I hope that in the months to come many good articles, and even some books, may be born from suggestions appearing in these columns. I think that Dr. Ockerblad deserves the first five-dollar prize, and it has been sent to him.

Articles of Outstanding Importance

Religion in Life, Winter, 1951-1952, "The Christian Hope—Its Meaning for Today," by C. S. Lewis, pp. 20-32.

An amazing article from which an extended quotation is copied in this issue of "In the Study."

Foreign Affairs, January, 1952, "The Near East: The Search

WILBUR M.
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in his April
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for Truth," by Charles Malik, pp. 231-264.

This article carries a remarkable statement about the Isaac-Ishmael episode of Genesis 21, and a paragraph which I shall be quoting in the May issue.

The Calvin Forum, January, 1952, "Calvin's Attitude Toward Art and Amusements," by Simon J. DeVries.

The Christian Century, January 16, 1952, "Carrying Religion to the Campus," by Alan Walker.

Mr. Walker believes in forthright evangelism, and that what the campus needs today is Christ. He emphasizes the fact that among most young people in college, hope seems to be tragically absent.

The London Illustrated News, December 15, 1951, "Jarmo—Discovering the World's Earliest Village Community," by Robert J. Braidwood.

Jarmo is located in Iraq.

The Nation, January 12, 1952, "The Lesson of the Past," by Joseph L. Blau. An important article on the relationship of the American government to the Vatican.

His, January, 1952, "Kensington Colt."

An excellent biographical study of the great surgeon of Baltimore, Dr. Howard A. Kelly, whose friendship I counted one of the rare privileges of life.

Biblical Research Monthly, August-September, 1951, "They That Sow in Tears," by David L. Cooper, editor.

An extended exposition of Psalm 126. Dr. Cooper is doing some of the best detailed expository work of any editor of a Christian periodical appearing in our country today.

(The middle of January, when this list was being constructed, is always the most barren part of the year for major periodical articles. The first issues of the great quarterlies for that year have not made their appearance, and current issues of many magazines published monthly have not reached the public.)

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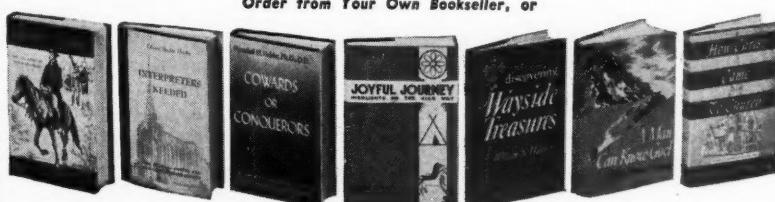
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EVANGELISM

William Boyle, Editor

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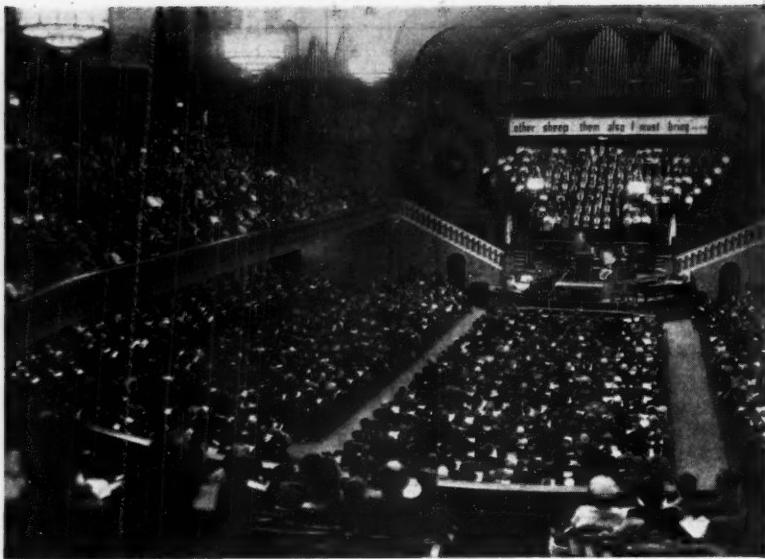
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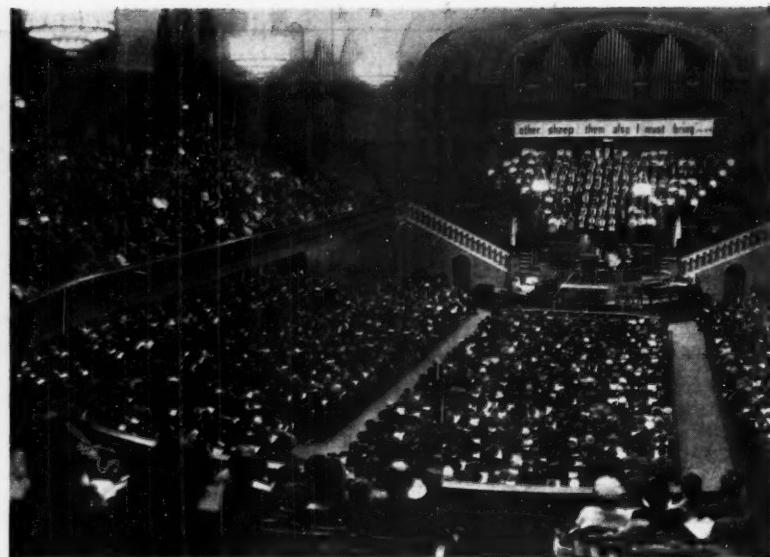
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conditions, this event attracted a crowd estimated at between 25,000 and 40,000 persons. Rain, which had been falling without letup to within a half-hour of the meeting's starting time, ceased abruptly and held off until just after the service was concluded.

Speaking from the site of the presidential inaugurations, Graham brought two messages. The first was in answer to the nation's present problems, and the second was a brief but poignant gospel message on the theme, "Will God Spare America?"

Graham presented an urgent appeal for members of Congress to request the President to "set aside a weekday in which the normal pursuits of the American people would be forgotten . . . a day of confession of sin, humiliation, repentance and turning to God." One of the most important of the "extra" meetings arranged was the series of noontime chapel talks by Graham in the Pentagon.

Chairman for the campaign was Dr. J. Walter Carpenter, of Washington. Graham was assisted by song leader Cliff Barrows and soloist George Beverly Shea. Team representatives estimated that an average of nearly 200 decisions for Christ were made each night.

The next city-wide campaign to be conducted by the Billy Graham team is scheduled for Houston, Tex., beginning May 4.

A fruitful two weeks' revival campaign in the First Baptist Church, where J. R. Hawley is pastor, stirred the Phoenix, N. Y., community in January, according to evangelist Wes Auger.

Groups came from miles around to attend every service, despite poor weather conditions. A number of teen-agers were among those professing to receive Christ as Saviour.

Evangelist John Carrara, of Fairview, N.J., reports successful meetings, January 8-20, at the Lakewood Baptist Church, Lakewood, Colo. Attendance was consistently good, with the service on the final night being moved to the high school auditorium to accommodate the overflow crowd. Allan Williams is pastor of the Lakewood church.

Carrara also spoke at two Youth for Christ programs in the city auditorium, one of which saw a number of college young people make first-time decisions for Christ. On January 17, several of the Conservative Baptist churches combined in a Denver city-wide revival rally, where Carrara presented a first-hand account of the details of the Buffalo revival.

The Willow Glen Baptist Church of San Jose, Calif., where C. B. Sanders is pastor, was the scene of Carrara's next engagement. The twelve-day campaign, which concluded February 3, was marked by good attendance.

Cedric E. Brooks, pastor of the Washington Street Baptist Church, of Eastport, Me., reports two weeks of special meetings with evangelist and Mrs. Frank Harpell, which ended February 17. It marked the third year that the Harpells have been in the Eastport church.

Sault Ste Marie, Mich., was the scene of a large union campaign, sponsored by

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the First Baptist Church and Salvation Army, with evangelist Eddie Midura and the Jubilee Singers, of Chicago.

In addition to the nightly meetings at the First Baptist Church, the Chicago team presented a variety of special services at lumber mills, the Kiwanis Club, University of Michigan Engineering School and Youth for Christ rallies in Sault Ste Marie, Ont., as well as Sault Ste Marie, Mich. Midura reported a large number of decisions for Christ in the various meetings.

Following this, Midura conducted a special campaign at the Christian Fellowship Center, Zion, Ill., where Howard Webb is pastor. A general revival was reported by Midura, during the twelve days' meetings.

Dr. John F. MacArthur, pastor of the Hollywood Fountain Ave. Baptist Church since 1948, announced his resignation, effective Jan. 20, in favor of full-time evangelistic work. Dr. MacArthur, a graduate of Eastern Baptist Theological Seminary, in Philadelphia, Pa., received his doctorate from Bob Jones University, Greenville, S.C.



"From the Wrestling Ring to the Pulpit" is the title of evangelist Bob Oughton's life story message, which he presented to many central Illinois church audiences during January and February. Oughton, who is from Belleville, Ill., reports that a number of souls professed to receive Christ as Lord and Saviour in these meetings.

Oughton also reports great blessings in his two weeks' campaign at the Cornell Gospel Mission, in Cornell, Ill., where Theodore Leemhuis is pastor.

The Richmond, Calif., Christian Business Men's Evangelistic Club combined with Youth for Christ to sponsor special meetings, January 20 to February 1, with Dr. Monroe Parker and Mr. and Mrs. Walter Treadway at the Rheem Avenue Baptist Church.

Following these meetings, Dr. Parker and the Treadways began a campaign, February 3, in the Community Church, Vista, Calif. Before making the western trip, the evangelistic party ministered to overflow crowds in the Albany, Ohio, First Baptist Church. The special meetings, which began December 31, and had to be moved to the high school auditorium to accommodate the large crowds, witnessed a large number of rededications and professions of faith.

Youth for Christ International announces the addition to its staff of full-time evangelists Cedric Sears, of Chicago, and Carl J. Bihl, of Toledo, Ohio.

Sears had served as director of Chicago Land Youth for Christ and vice-president of the Upper Central region. Bihl was YFC director in Toledo.

Paul Hartford, of Winona Lake, Ind., has been employed by YFC as its first

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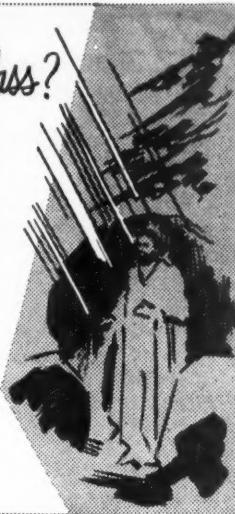
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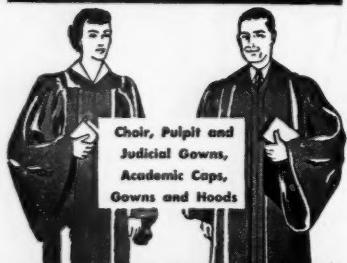
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full-time flying evangelist. Hartford, who owns his own Cessna plane, plans to work in the Caribbean area, distributing literature and gospel tracts in various towns and cities, and advertising the evening gospel services. A public address system in the plane will enable him to broadcast from the air.

Large crowds were reported, and a number professed to receive Christ as Saviour during a two weeks' campaign, February 4-17, with the Merle Fuller evangelistic party in the Primitive Methodist Church, Plymouth, Pa.

FUTURE ENGAGEMENTS

Hyman Appelman: Mar. 24-Apr. 6, Shreveport, La.; Apr. 9-30, county-wide meeting, Portales, N.M.
Joseph Arnett: Apr. 6-25, Glidden, Iowa; May 4-18, Harriman, Tenn.; May 20-30, Conneaut Lake Park, Pa.; June 8-July 4, Livingston, Ill.

Wes Auger: Apr. 1-13, Riverdale Baptist Church, Flint, Mich.

Frederick Billings: Apr. 6-20, Moss Bluff Chapel, Lake Charles, La.

Charles Boren: Apr. 1-13, Evangelical U. B. Church, Springboro, Pa.; Apr. 15-27, First Baptist Church, Cortland, N.Y.

Earle W. Braun: Apr. 1-13, Indiana, Pa.; Apr. 15-27, Greensburg, Pa.

Alvin O. Carlson: Mar. 30-Apr. 6, Rock County Crusade, Luverne, Minn.

John Carrara: Apr. 2-13, Baptist Tabernacle, George, Iowa; Apr. 22-May 4, Emmanuel Baptist Church, Wausau, Wis.; May 6-18, Calvary Baptist Church, Niagara Falls, N.Y.; May 20-June 1, Calvary Baptist Church, Plymouth, Mich.

Elton Crowell: Mar. 30-Apr. 11, First Baptist Church, Lyons, Mich.; Apr. 12, Youth for Christ, Madison, Wis.; Apr. 13-May 4, county-wide United Crusade, high school auditorium, Paris, Ill.

Ralph M. Davidson: Mar. 30-Apr. 13, Baden Baptist Church, St. Louis, Mo.; Apr. 16-27, North Side Baptist Church, St. Louis, Mo.; Apr. 30-May 11, Maplewood Congregational Church, St. Louis, Mo.; May 12-May 25, union meeting, Shiloh, Ind.

Curt Emmons: Apr. 16-27, First Baptist Church, Rushville, Ind.; Apr. 30-May 11, Chambersburg, Pa.; May 14-25, First Baptist Church, Blooming Grove, Ind.; June 1-8, First E. U. B. Church, Van Buren, Ohio; June 15-29, First E. U. B. Church, Big Timber, Mont.

Merle Fuller: Mar. 23-Apr. 6, Riverside Baptist Church, Baltimore, Md.; Apr. 7-May 25, one night evangelistic rallies for the Highland Lake Bible Conference; May 23-June 15, union campaign, Norris-ton, Pa.

Norman B. Harrison: Apr. 6-13, First Federated Church, Des Moines, Iowa.

Robert J. Kees: Jan. 14-May 6, Seminary Hill, Fort Worth, Tex.

Harry McCormick Lintz: Apr. 20, Newport, Tenn.; May 18, Washington, Pa.; June 8, Redlands, Calif.

J. B. Marchbanks and C. H. Mount: Apr. 11-13, Great Smoky Mountains Bible Conference, Bryson City, N.C.; Apr. 13-16, Asheville Bible Church, Asheville, N.C.; Apr. 27-30, Sunview Baptist Church, Archdale, N.C.; May 11-14, Calvary Baptist Church, Winston-Salem, N.C.

Roy McKeown: April, First Baptist Church, Lake Charles, La.

Raymond O. Nelson: Mar. 30-Apr. 13, First Evangelical U. B. Church, Parkersburg, W.Va.; Apr. 15-27, Evangelical U. B. Church, Bradford (R.R. 3), Pa.; Apr. 29-May 11, Evangelical U. B. Church, Titusville, Pa.; May 13-25, Bookwalter Evangelical U. B. Church, Knoxville, Tenn.

Bob Oughton: Apr. 5, Youth for Christ, Petersburg, Ill. (tentative); Apr. 6-20, Baptist Simultaneous Revival, First Baptist Church, Petersburg, Ill.; June 1-15, First Baptist Church, Melcher, Iowa; June 16-30, tent meeting, Community-wide Crusade, Oakdale, Iowa.

Mr. and Mrs. Lester C. Place: Apr. 1-6, First Baptist Church, Union Grove, Wis.; April 8-13, Evangelical Free Church, Stockholm, S.D.; Apr. 15-20, Evangelical Free Church, South Shore, S.D.; Apr. 29-May 4, Christian and Missionary Alliance Church, Coos Bay, Ore.; May 6-11, Evangelical United Brethren Church, Eugene, Ore.

Merv Rosell: Apr. 13-28, Philadelphia, Pa.; June 7-16, Oakland, Calif.

C. W. Stemming: Apr. 20-25, Metropolitan Tabernacle, Vancouver, B.C.; May 4-9, Calvary Baptist Church, The Dalles, Ore.; May 24-30, Big Springs Baptist Church, S.D.; June 1-6, Bible conference, Peoria, Ill.; June 8-13, Church of the Open Door, Milwaukee, Wis.; June 15-20, Methodist Church, Flanagan, Ill.; June 28-July 5, Camp Nathanael, Emmalena, Ky.

O. W. Stucky: Mar. 30-Apr. 13, McCoy Memorial Baptist Church, Elkhart, Ind.; Apr. 20-May 4, First Baptist Church, Chillicothe, Ill.

Jock Troup: Apr. 6-20, Calvary Baptist Church, Altoona, Pa.; Apr. 14-15, Altoona Monthly Bible Conference, Altoona, Pa.; Apr. 19, Altoona Youth for Christ, Altoona, Pa.

Edward Vander Jagt: Apr. 1-13, Baptist Church, DeGraff, Ohio; Apr. 14-20, Northern Baptist Church, West Frankfort, Ill.; Apr. 22-May 4, Hessville Bap-

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tist Church, Hammond, Ind.; May 11-18, Grace Church, Kankakee, Ill.

Eddie Wagner: Mar. 23-Apr. 6, First Baptist Church, Sparta, Mich.; Apr. 7-20, Berean Baptist Church, Flint, Mich.; May 3, Youth for Christ, Moody Memorial Church, Chicago, Ill.; May 4-11, First Baptist Church, Pekin, Ill.

Moody Extension Staff

James R. Calhoun: Apr. 6-20, First Presbyterian Church, Porterville, Pa.

Mr. and Mrs. Michael A. Guido: Mar. 23-Apr. 6, First Baptist Church, Downers Grove, Ill.; Apr. 13-27, First Baptist Church, Mishawaka, Ind.; May 4-18, Central Evangelical United Brethren Church, South Bend, Ind.; May 25-June 8, Immanuel Baptist Church, Fort Wayne, Ind.

A. H. Stewart: Mar. 30-Apr. 9, Beverly Baptist Church, Chicago, Ill.; Apr. 14-15, Pittsburgh Monthly Bible Conference, Wilkinsburg, Pa.; May 12-13, Altoona Monthly Bible Conference, Altoona, Pa.; May 14-15, Cove Christian Laymen's Tabernacle, Martinsburg, Pa.; May 16, Penn State Bible Fellowship, State College, Pa.

Moody Bible Conferences

July 5-13, Lake Geneva Bible Conference, Lake Geneva, Wis.; July 7-13, Maranatha Bible Conference, Muskegon, Mich.; July 13-20, Winona Lake Bible Conference, Winona Lake, Ind.

Founder's Week—1952

[Continued from page 552]

blessing. Following a powerful appeal to believers to come "back to Bethel," a large number remained for a time of earnest prayer.

Speakers at the Tuesday afternoon session were Dr. Richard A. Elvee, pastor of the Central Baptist Church, Gary, Ind., and Dr. T. Leonard Lewis, president of Gordon College, Boston, Mass. Both men are alumni of the Institute. Dr. Elvee preached from Galatians 2:20 and Hebrews 13:8 on the Christian life as a life

of purity, p. Dr. Lewis, 1:13, spoke of division of the plainness of Scripture, D. are some things understand; misinterpretation.

Tuesday evening pastor of Sam Gabriel, Cal. director of the WMBI, drew of Joshua, trusting God possessions. Wednesday Nehemiah t.

Wednesday conference. A teaching, Dr. and founder Greenville, S. how the leaders together on the program for this God's people trial matter spite of differences together in w.

In the afternoon of God's mission for October, 1951 ministry. Theism, he asserted back to the looking for tal.

As a climate Michael A. Guido presented by mag. showing from Gadara the coming under the power of service, as well as the weekly inquiry room to salvation.

Thursday, a sionary Day. The morning of Smith, mission. Missionary former Institute subject, in view period of mis. World Not Y. was Matthew per cent of the people advocated a m. being in harm. D. 5.

The afternoon one of the two Moody Church three speakers mission field. home director.

April, 1952

of purity, passion, power, and purpose. Dr. Lewis, using as his text Jeremiah 1:13, spoke on the mode of communication of divine revelation. Emphasizing the plainness of the essential teaching of Scripture, Dr. Lewis declared: "There are some things in the Bible I cannot understand; some things I only think I understand; but some things I cannot misunderstand."

Tuesday evening Dr. Ralph E. Stewart, pastor of San Gabriel Union Church, San Gabriel, Calif., and formerly associate director of the Institute's radio station WMBI, drew some lessons from the book of Joshua, particularly the lesson of trusting God and possessing our spiritual possessions. Dr. Stewart spoke again on Wednesday afternoon, this time on "Nehemiah the Builder."

Wednesday

Wednesday was Evangelism Day at the conference. After the two periods of Bible teaching, Dr. Bob Jones, Sr., evangelist and founder of Bob Jones University, Greenville, S.C., showed from Acts 15 how the leaders of the early Church "got together on the essentials of God's program for this age." He pointed out that God's people will never agree on all doctrinal matters, but all true Christians, in spite of differences, can agree and work together in winning the lost.

In the afternoon, Edward Nelson, director of God's Invasion Army (see "Invasion for God," Moody MONTHLY for October, 1951), reported on this unique ministry. The greatest need in evangelism, he asserted, is to bring evangelism back to the local church. God is not looking for talents, he declared, but for lives.

As a climax to Evangelism Day, Michael A. Guido, of the Moody Bible Institute extension staff, was the Lord's messenger in the evening service, with Mrs. Guido presenting gospel lessons illustrated by magic. Mr. Guido preached an evangelistic sermon from Mark 5:1-20, showing from the life of the man of Gadara the contrast between destruction under the power of Satan and deliverance under the power of the Saviour. At this service, as well as at several others during the week, a number went to the inquiry room to be instructed in the way of salvation.

Thursday

Thursday, as is customary, was Missionary Day. The missionary message of the morning was given by Gordon H. Smith, missionary of the Christian and Missionary Alliance to Indochina and former Institute faculty member. His subject, in view of this most critical period of missions, was, "Why Is the World Not Yet Evangelized?" The text was Matthew 28:18-20. Twenty per cent of God's people, said Mr. Smith, give 80 per cent of the money for missions. He advocated a missionary pledge system as being in harmony with II Corinthians 9:5.

The afternoon Missionary Symposium, one of the two daytime sessions held at Moody Church, provided opportunity for three speakers to present the needs of the mission field. William L. Thompson, home director of the Latin America Mis-

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But what of America? Here there is none of war's bleak destruction . . . here there are no bombed-out churches. No, we have an easier way in our country . . . we simply board them up. We do not attack churches with fire . . . or bayonet their congregations. We let them die a natural death.

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sion, gave his personal testimony and reported facts concerning the 140 million people of Latin America. John Kuhn, lately superintendent of the West Yunnan District of the China Inland Mission and worker among the Lisu people of western China, presented his message in the form of a report from a Lisu farmer in the hinterland of China who had been saved through the ministry of faithful missionaries. Mr. Kuhn, a Moody graduate of 1926, told how he was saved while a visitor at the Institute in 1922 and received his missionary call later at a Founder's Week Conference.

The third symposium speaker was William Pontier, deputation secretary of the Africa Inland Mission. His subject was, "Men Without God and Your Opportunity."

The evening messenger of Missionary Day was Dr. Harold John Ockenga, pastor of Park Street Church, Boston, and president of Fuller Theological Seminary. From Exodus 3:1-14 he spoke on the subject, "On Fire, but Not Consumed." The fires of the world, such as ambition, money, lusts of the flesh, and popularity, consume those who are burned by them, but we can be on fire for God and not be consumed, Dr. Ockenga declared. Moses was interested, commissioned, and endowed with power. God will take what we have and use it for His glory.

At this service a number of young people came forward, signifying for the first time their definite purpose to be missionaries. Hundreds of others who had previously given their lives to the Lord for missionary service also came and bowed in the prayer of dedication offered by Dean Coder.

Friday

Friday was Christian Education Day. Dr. Ockenga, at the first service of the morning, delivered an address on "Knowledge as a Power for Evil or for Good." He traced the history of education, pointing out how in the Renaissance there came a return to the ancient pagan humanistic point of view. The humanistic movement has resulted in secularism and relativism. This relativism is seen today in ethics, politics, and economics, as well as in natural science. Secular education, warned Dr. Ockenga, cannot produce Christian character, because of its humanistic bias. The knowledge of evil can be overcome only by the knowledge of good, that is, of Christ.

Another Friday morning speaker, appearing in the conference for the first time, was Dr. William A. Meiprop, president of the Philadelphia Bible Institute. He gave an exposition of John 15:1-17 on the theme, "A Modern Educator's Problem." That problem is making all Christians realize that they are part of "God's faculty" in the process of Christian education. One who would be effective as a Christian teacher, according to Dr. Meiprop, must have the experience of this text, which he summed up in the four words: abandonment, obedience, abiding, and abounding. The thing that will matter in the end, he declared, is whether we have abounded.

Speakers at the Friday afternoon session were Harold E. Garner of the Insti-

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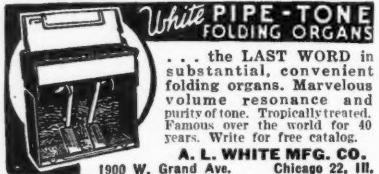
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tute faculty and Dr. T. Leonard Lewis, who had spoken previously on Tuesday. Mr. Garner's message considered "Three Over-all Goals of the Sunday School": the enlargement goal, the educational goal, and the evangelistic goal.

Dr. Lewis discussed Christian education from the kindergarten to the university, contrasting modern, secular, relativistic education with biblical, theocentric education.

A new voice was heard in the conference on Friday evening, when Dr. Lee Roberson, pastor of Highland Park Baptist Church, Chattanooga, Tenn., spoke on Romans 12:11: "Fervent in spirit; serving the Lord." Three characteristics of a child of God who is fresh, not stale, he said, are: faith in God, eagerness for the return of Christ, and a zeal for lost souls.

Saturday

At the Saturday morning session Dr. Mierop expounded Deuteronomy 31:6, which he described as a "preacher's paradise," because of its obvious divisions. Dr. Roberson spoke on "The Burden God Wants Men to Have," which is a burden for the lost (Rom. 9:1-3).

Saturday afternoon's session brought the testimony of two Christian lawyers: Jacob Stam, of Paterson, N.J., a member of the Institute's board of trustees, and W. H. Meredith, of Poplar Bluff, Mo., a former speaker of the Missouri House of Representatives. Mr. Stam talked particularly to Christian men about having a burden for cities and for individuals, and showed from the Scripture how such burdens may be borne. Mr. Meredith told of his conversion and of his coming later into the knowledge of the Lord's return, which transformed his life. "The Lord has given me a retainer," he said, "to look for lost heirs."

At the evening service Dr. Robert Smith, faculty member of Bethel College, St. Paul, Minn., gave a message on "The Relevance of Jesus Christ in Our World Situation." Declaring that modern knowledge has not given the meaning of life, he emphasized the truth that only in Jesus Christ can the real meaning of life be found.

Sunday

Dr. Smith spoke again at the Hymnspiration on Sunday afternoon on Psalm 145. Praise to God is the essence of salvation, he stated, mentioning many things for which we ought to thank and praise Him. At the closing service of the conference on Sunday evening, Dr. Bob Jones, Sr., gave an evangelistic message on the theme, "Be Sure Your Sin Will Find You Out."

Any such résumé as this, while giving many of the essential facts, cannot convey the spiritual impact of these many services. A great contributing factor which the Lord used was the music, with such song leaders as Al Smith of Inspiration, Carlton Booth of Providence Bible Institute, Arthur W. McKee of Winona Lake, and members of the Institute faculty and staff. Inspiring music was furnished by the Moody Oratorio Chorus, Moody Chorale, the Choralaires, the Moody Symphony Orchestra, and other groups and individuals.

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THE MARKS OF A PAULINE PREACHER

He will preach the word (II Tim. 4:2). The word "preach" is κηρύσσω (*kērūssō*), its noun form κήρυξ (*kērux*). The *kērux* was the imperial herald, spokesman for the emperor of the Roman empire, proclaiming in a *formal*, *grave*, and *authoritative* manner, which must be listened to and heeded, the message which he gave him to announce.

That is the Pauline pattern of preaching. No clowning in the pulpit, no pussy-footing around, no sweet, ingratiating manner, no apology for what is preached. The preacher is spokesman for the King of kings, God the Son. And just like the imperial herald, he will preach no other message than that which His Master gives him.

He will be instant in season, out of season. He will hold himself in readiness for the proclamation when opportunity presents itself and when it does not. So few times are still available for preaching that he must take every chance he has to present the Word.

He will reprove. The word is ἀλεγχός (*aleghōs*), "to rebuke so as to cause a person to confess his guilt, or if not to confess, at least to bring him to a conviction of his sin." The preacher is to deal with sin in the lives of his unsaved and saved hearers, and expect results, the salvation of the lost and the sanctification of the saints. The word "sin" is not enough in the vocabulary of the present-day preacher.

He will rebuke. The word is ἐπιτίμω (*epitimāō*), which means "to rebuke, which rebuke does not bring the person to a conviction of his sin." This word implies a sharp, severe rebuke with possibly a suggestion in some cases of impending penalty. Even when the preacher has experienced repeated failures in bringing sinners and saints to forsake their sin, yet he is to sharply rebuke sin. He has discharged his duty, and the responsibility is upon his hearers to deal with sin in their lives.

He will exhort. The word is παρακαλέω (*parakaleō*): "Please, I beg of you, I urge you." Not only must the preacher speak in stern language against sin, but he must pleadingly exhort. Thus there is a mingling of severity and gentleness in his preaching.

He will exhort with all longsuffering and doctrine. The word "longsuffering" is μακροθυμία (*makrothumia*). It speaks of that temper which does not easily succumb under suffering of that self-restraint which does not hastily retaliate a wrong. This is a product of the Holy Spirit in the heart of the yielded saint (Gal. 5:23 "temperance," ἔγκρατεια [*egkrateia*], self-control).

Exhortation must be accompanied by doctrine, διδαχή (*didachē*), teaching.

Calvin says in this connection, "Those who are strong only in fervor and sharpness, but are not fortified with solid doctrine, weary themselves in their vigorous efforts, make a great noise, rave—make no headway because they build without a foundation." Vincent says, "Men will not be won to the truth by scolding," and quotes another, "They should understand what they hear, and learn to perceive why they are rebuked."

[Continued next month]

Outreach for Shut-ins

[Continued from page 536]

friends at home. . . We could furnish names from time to time of missionaries who would appreciate this service, and probably pay not only for postage, but for the materials used.

Myrtle Pike, Detroit, Mich.—

The members of our Sunday school class turn in their quarters, devotional magazines, *Sunday School Times*, Moody MONTHLY and other material true to the faith, wrap them securely, and send to a mission that remails them to English-reading Christians in other lands who have little or no Christian literature. Dr.

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Mrs. C. T. Webb, Mantorville, Minn.—

There is a woman in our town who on Sunday afternoons invites the little folks in her neighborhood to gather in her home for Bible study. They are beginners and first and second graders. It solves the problem of what to do on Sunday afternoons, and supplements the all-too-brief Sunday school hour. Care should be taken not to compete with Sunday school. . . Start with a few; it may surprise you what the Lord can do.

Mrs. Max Dolph, Muskegon Heights, Mich.—

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Grace Woodward, Vanderbilt, Pa.—

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Mrs. J. D. Gordon, Champaign, Ill.—

Boys and girls who have been saved through Child Evangelism Fellowship need follow-up work. They need Christian friends—need to know we are back of them and that they can come to us for help. Most Child Evangelism groups keep records of boys and girls who are saved, and shut-ins could write them. They could also do a wonderful work for the Lord by writing our servicemen.

Mrs. Harry F. Zornes, Enid, Okla.—

It seems to me . . . there is a need of [Continued on page 592]

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NEWS REPORT

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SAM PAXTON, EDITOR

CHRISTIANS who, along with others, are probably inclined to forget the thousands of servicemen in foreign countries are faced with a dramatic reminder of the spiritual need of men and boys away from home.

Soldier Morality

This comes in the form of a report from Germany that American soldiers there have assumed legal responsibility for more than 5,000 babies born out of wedlock in occupied Germany. When a soldier admits parenthood, he may make a dependent allotment for his child. It is paid in marks to the mother. This legalization process, however, does not gain United States citizenship for the child.

Similar charges concerning American servicemen in Japan have been made by a Japanese newspaper, though without official substantiation.

Need for Chaplains

In the face of such need, and in view of the marked chaplain shortage, the suggestion has been made that denominations take over the task of recruiting chaplains.

Speaking at the thirty-fourth annual meeting of the National Lutheran Council in Atlantic City, N.J., Colonial Gynther Storaasli pointed out that the armed forces are not getting enough chaplains through the present system of relying upon volunteers. He suggested establishment of a central bureau by each denomination with delegated authority to seek out and call qualified ministers to the armed services.

"The hard and bare fact remains," he said, "that qualified pastors are not volunteering for the military chaplaincy."

Candidates in Church

Voters who may be wondering about the Christian views of candidates or presumed candidates for the presidency now have a rundown on the contenders' denominational affiliation.

Reporting a statement by the Baptist Joint Committee on Public Affairs that four candidates are Baptists, *Time* magazine lists as Baptists, Harry Truman, Estes Kefauver, Harold Stassen and Senator Robert Kerr. Dwight Eisenhower, who was brought up in the Brethren in Christ church, is classified as an "intensely religious nonsectarian"; Rob-

ert Taft and Douglas MacArthur, Episcopalians, and Adlai Stevenson, Unitarian. Earl Warren, *Time* reports, was raised a Methodist, but usually attends the Baptist church of his wife and daughters.

Presidential Advice

Billy Graham, recently in Chicago for radio and television shows, said he plans to give his viewpoints to all presidential candidates. His statement came after his five-week evangelistic campaign in Washington, D.C., where he met many congressmen.

"I never saw such spiritually hungry men in my life—so responsive and gracious," the evangelist said.

While in Chicago Graham preached at the Village Church of Western Springs, which he once served as pastor.

Sunday Problem

In Albany, N.Y., state legislators are wrestling with the problem of whether residents of New York state are to have professional sports on Sunday.

The new joint legislative committee on the Sabbath law has been studying current conflicting laws regarding professional sports and labor and commercial restrictions on Sunday.

One New York state church group has gone on record as favoring the legalization of participation sports that are "recreational." It opposes any relaxation of the present restrictions on spectator sports, however, which are primarily money-making ventures.

Controlling Birth Control

New York state also is the scene of a controversy involving Roman Catholic opposition to birth control. The issue: Has the church the right to compel doctors using Catholic hospitals to conform to the church's own attitude?

The controversy arose after seven staff physicians of Poughkeepsie's St. Francis Hospital were requested either to resign or sever affiliation with a birth control organization. A Catholic spokesman defends the action on the grounds that birth control is contrary to the teachings of the Bible and the concepts of Jesus Christ. One of the city's Protestant pastors (Congregational) has termed the hospital's ultimatum "a grave issue vitally affecting the community and the professional standing of the doctors."

Three of the doctors have resigned from the birth control group; the four others have refused.

Disputed Wall

Divergent opinions also continue to be expressed relative to the wall between church and state. Although favoring the separation principle, Robert E. Van Deusen, Washington representative of the National Lutheran Council, recently declared that separation of church and state should not be interpreted to mean complete aloofness on the part of churches from public affairs and government contact.

On the Catholic side, Monsignor Maurice E. Sheehy, professor at Catholic University of America, declared, "Our forefathers never intended to build a wall between church and state."

"A lot of arrant nonsense," he said, "is

The Queen at Church

Along with other responsibilities, Britain's new ruler, Queen Elizabeth II, heads two Protestant churches.

When she recently assumed the throne upon the death of her father, the young queen became the head of both the Church of England and the Church of Scotland. Both are Protestant bodies, but there is no common communion between them.

As head of each church, however, Elizabeth takes the sacrament and worships in the buildings of both. Thus she is an Episcopalian while in England and a Presbyterian while in Scotland.

being mouthed by professional bigots over the issue of church and state."

Harvard's Answer

Meantime, at Harvard University, Cambridge, Mass., a five million dollar plan to create an "important center of religious learning" has been announced by President James B. Conant. Theological position of the school is indicated by the fact that the new school's faculty is to be nominated by an interdenominational board, including Episcopal Bishop Angus Dun of Washington, Methodist Bishop G. Bromley Oxnam of New York, Dr. Harry Emerson Fosdick, Dr. Henry Sloane Coffin, and Dr. Reinhold Niebuhr.

World conditions, realization of moral laxity in our own country, and awareness of the necessity for strengthening the ministry of Protestant denominations are responsible for the school's action, according to President Conant.

Public Morality—Quo Vadis?

As Harvard recognizes moral laxity U.S. educators as a whole are being charged with a share of the blame for present conditions. This charge comes from Dr. Carl F. H. Henry, professor of Christian philosophy at Fuller Theological Seminary.

"Ethical relativism," he declares, "has become a common moral disease in our generation."

Dr. Henry declared that educators "apparently have boycotted required courses in ethics from public school education." And to make matters worse, he said, "they exhibit an ingenious simplicity when they are shocked that a generation has arisen in which moral offenses occur with scandalous regularity in politics and sports."

Easter at the Rose Bowl

Across the country, thousands of Christians and other thousands who seldom hear the gospel are expected to gather for annual sunrise services. One of the largest probably will be the traditional service in the famous Rose Bowl in Pasadena, Calif.

Three popular Bible conference speakers will appear at this annual service. They are Dr. Louis T. Talbot, president

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of the Bible Institute of Los Angeles; Dr. W. T. Purkiser, president of Pasadena College, and Dr. Wilbur M. Smith, professor of English Bible at Fuller Theological Seminary. They will speak respectively on "Christ Opened the Tomb," "Christ Opened Their Eyes," and "Christ Opened the Scriptures." Sacred church music also will be featured at the service.

A New Approach

Another effort to reach the unsaved will use an entire basketball team. The team, from Taylor University, Upland, Ind., has been invited to play several exhibition games in Formosa in connection with Youth for Christ evangelistic services on the island.

This will be the college's first attempt to approve students from the physical education department for Christian service in a foreign country, although in the past many individual students have gone into mission work.

Head Coach Don Odie will be in charge of the group, and will share in the speaking program once the athletes reach Formosa and the schedule of exhibition games is begun.

Star Abstainers

Also in the realm of sports, eighty star college football players recently were picked as the Allied Youth All-American squad partly because of their athletic abilities, but principally because of their views about the harmful effects of drinking alcoholic beverages. They were named by Allied Youth, Inc., an educational organization specializing in alcohol education, with headquarters in Washington, D.C.

This new all-star squad includes such players as Les Richter, University of California guard; Ollie Matson, San Francisco halfback; Hank Lauricella, Tennessee tailback; Bob Ward, Maryland guard; Vic Janowicz, Ohio State left halfback; Johnny Karras, Illinois halfback; Jim Weatherall, Oklahoma left tackle; Bob Mathias, Stanford fullback; Bob Reynolds, Nebraska halfback; and Jerrell Price, Texas Tech tackle.

Larry McKenzie, left, 1951 polio poster boy, joins Henry G. Perry, executive secretary of the American Tract Society, in looking over copies of Larry's new tract, "Rise Up and Walk."



April, 1952

Treasure Hunt

William Brusseau, motion picture producer, and Dr. William Sanford LaSor, professor of Old Testament at Fuller Theological Seminary in Pasadena, Calif., are touring Bible lands to film an account of treasures of the past and their bearing on the Bible. They will return in June.

Included in the film will be photographs of archaeological discoveries in museums in Paris, London, and Cairo, as well as of archaeological digs in such Bible lands as Palestine, Egypt, Iraq and Syria. Biblical cities in Asia Minor and Greece also will be visited.

Taking part in the photographic record will be Dr. William F. Albright, Old Testament scholar and archaeologist from Johns Hopkins University, and Dr. Elias Sukenik, professor at the Hebrew University in Jerusalem. The documentary will be presented by three voices—the narrator's, one representing the monuments, and one the sacred Scriptures. It will be produced under the auspices of Westminster Films.

Twofold Testimony

Larry McKenzie, 1951 polio poster boy, whose picture and story have been used by the National Foundation for Infantile Paralysis to help thousands of other stricken children, is also making his testimony as a Christian count in helping others.

In his tour of the country in behalf of the polio drive, the Christian lad frequently told of his love for the Lord Jesus. Now his testimony has been printed in a tract, "Rise Up and Walk," which is being published and distributed by the American Tract Society.

Says Larry in his tract, "I met many famous people on my tour—President of the United States Harry S. Truman; J. Edgar Hoover, chief of the Federal Bureau of Investigation, and others, but I think often about the time I will meet the Lord Jesus, and until then I really want to serve Him any way I can."

Hymn Poll

"The Old Rugged Cross" recently was

selected as the favorite hymn in a national hymn poll conducted by the Word of Life Fellowship, New York City, over its weekly radio program and telecast, according to Jack Wyrtzen, director. Next in order of preference were "What a Friend We Have in Jesus," "In the Garden," "It Is No Secret," and "The Love of God."

Into 60th Year

A series of special services recently marked the fifty-ninth anniversary of the Rescue Society, Inc. (Chinatown mission), New York City, where chapel services have been held every night since 1893.

Anniversary program speakers included Arthur Menger, retired Long Island railroad conductor; Herbert Hartman, pastor of Salem Mennonite Brethren in Christ Church in Allentown, Pa.; Walter E. Soderstrom, president of the Rescue Society board of trustees; Frank Newman, mission chapel leader, and James Murdock Palmer, Mariners Harbor Baptist Church, Staten Island, N.Y.

Others were Harry L. Bowlby, general secretary of the Lord's Day Alliance; David J. Fant, general secretary of the New York Bible Society; and John W. Bradbury, editor of *The Watchman Examiner*.

To Welfare Post

Dr. Harold L. Lundquist, pastor of the First Evangelical Church of Chicago since 1947, has resigned his pastorate to become executive director of the Evangelical Welfare Agency. He will begin his supervisory work with the agency in May. This organization, which also has its headquarters in Chicago, is in the work of placing children in Christian homes in Illinois, Indiana, Iowa and southern Wisconsin.

Nationally known as a writer and book reviewer, Dr. Lundquist has added to his popularity throughout the Chicago area by his "Question Box" program over the Moody Bible Institute radio station, WMBI.

For the Press

At its recent fourth annual convention in Chicago, the Evangelical Press Association completed plans for a news service designed for the particular benefit of evangelical publications and publishers.

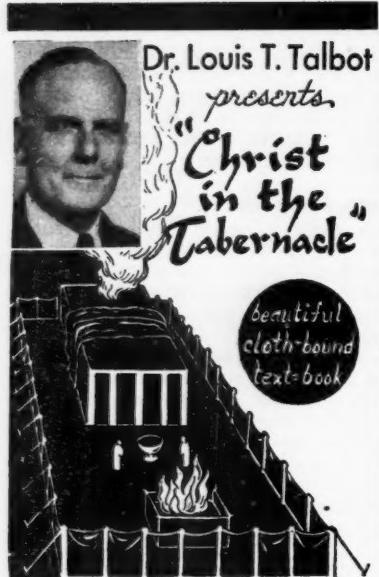
Officers elected by the group included Hart R. Armstrong, president; Robert Walker, vice-president; Ernest Keasling, secretary; and Martin Erikson, treasurer.

South of the Border

From Port-of-Spain and the island of Trinidad come reports of the success of a series of evangelistic campaigns conducted by the Latin American Mission.

Paul Van Gorder, pastor of the Colonial Hills Baptist Church in Atlanta, Ga., has been the evangelist of the campaign, which already has resulted in more than 800 professed conversions. Anton Marco is soloist on the campaign tour. Before each evening meeting, H. L. Fenton, mission field director, held a Bible class which, toward the end of the campaign, was attracting 1,000 persons.

Eighteen cities in ten Latin American countries still are on the mission's



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Other highlights this month come from:

THE NETHERLANDS—Lutherans in this country recently voted to heal a 160-year-old breach and to reunite the Evangelical Lutheran Church in the Kingdom of the Netherlands and the Restored Evangelical Lutheran Church of Holland. The merger will result in a membership of 70,000, as the Evangelical Church consists of fifty-eight parishes, forty-nine preachers, and 60,000 members and the Restored Church has seven parishes, four preachers, and 10,000 members.

SPAIN—Spokesmen for the foreign ministry have denied that there is lack of religious freedom in Spain. The denial followed President Truman's remarks when he commented that he had never been fond of the Franco regime. Taking exception to the presidential opinion, the Spanish foreign ministry announced that no one in Spain would be molested for "the private exercise of his religious beliefs."

ITALY—A Vatican announcement disclosed recently that fifty-three archbishops, bishops and apostolic administrators either are in prison or have been deported or impeded from carrying out their pastoral missions in European Communist-dominated countries, including Yugoslavia.

YUGOSLAVIA—The Central Committee of the Communist party has issued instructions for an "all-out and systematic struggle" against the Roman Catholic hierarchy in Slovenia. The Catholic group is accused of interfering in the civil affairs of the state. The hierarchy has repudiated the charges and answers that the Yugoslav government is seeking to use the church as an instrument for its policy of establishing socialism.

RUSSIA—The fifteen million Moslems under Kremlin rule are showing the same kind of nationalist stirrings now being felt in the Middle East, according to a *New York Times* dispatch by correspondent Harry Schwartz. These are meeting with sharp Communist opposition.

The dispatch reveals news of purges in the Soviet republics of Kazakhstan and Turkmenistan, where leading Communist-Moslem leaders have been dismissed from party posts for serving as "protectors of bourgeois nationalist perversions."

FIJI ISLANDS—Leaders of 17,000 Moslems in these South Pacific isles have drawn up a petition charging that the British are denying the island Moslems their freedom of religion. The petition will be presented to the United Nations. The Moslem struggle, reports *Chicago Tribune* correspondent Quenton Pope, centers around Mohammedan laws on marriage, divorce, succession and guardianship.

From Here and There

The International Union of Gospel Missions has scheduled its annual convention in Trenton, N.J., from May 17 to 21. The Rescue Mission of Trenton, under the chairmanship of Gordon A. Philips, has promised the "greatest convention in the history of the International Union."

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- No. 4. Near the Cross and When They Ring the Golden Bells. Don Hustad (organ and piano).
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► Refusal to cost radio stations its place in the system. The radio Brown University

► An increase in attendance shown in the Sunday schools. Christian Life day schools increase was of 800 or more to 799 attendees; and 33 for 25

► Figures received Methodist church year ranking for total average was contributions.

The Teacher The Church

[Continued]

the lives of the construction. This often the most When his work of fading years dimmed.

What shall teacher who in his work scContentment cive to analysis note at least

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Above all things serving God always approves but that is seen present thyself workman that handling aright (II Tim. 2:15) indeed if we are being well-pleased



► Refusal to carry liquor advertising has cost radio station KOME, Tulsa, Okla., its place in the Mutual Broadcasting System. The radio station is owned by John Brown University.

► An increase of 110,000 in Sunday school attendance since this time last year was shown in the results of the fourth annual Sunday school contest sponsored by *Christian Life* magazine. With 604 Sunday schools participating, the average increase was found to be 163 for schools of 800 or more attendance; 133 for 500 to 799 attendance; 101 for 250 to 499 attendance; 56 for 100 to 249 attendance; and 33 for 25 to 99 attendance.

► Figures recently released show the Free Methodist church for the third consecutive year ranked first in per-member giving for total church contributions. Its average was \$163.76 per member for all contributions.

The Teaching Ministry of The Church

[Continued from page 546]

the lives of those who wait upon his instruction. The godly teacher himself is often the most fruitful and abiding lesson. When his words are forgotten in the haze of fading years, his worth continues undimmed.

IV

What shall we say about rewards? The teacher who is engrossed and happy in his work scarcely thinks about them. Contentment is not particularly conducive to analysis. But it is worth while to note at least a few of the rewards.

The first is selfish. Paradoxically, the teacher learns more than those who are instructed. It is an old saying but a true one, that if you want to learn something well, try teaching it to someone else.

Again, the teacher, almost more than any other, multiplies his usefulness through a succession of lives which, in turn, continue to influence wider circles of humanity. And there is always the possibility that among those who sit at his feet, one will leave a lasting mark upon his generation and the course of history. To have had a part in shaping such a career is an unspeakable privilege.

Above all there is the satisfaction of serving God acceptably. Men will not always approve or appreciate or praise, but that is secondary. "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (II Tim. 2:15, A.S.V.). We are blessed indeed if we can rest in the assurance of being well-pleasing unto the Lord.

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Easter—After a Fashion ■ By ROBERT LONGACRE



SCENES FROM TRIQUE LAND. Top, town musicians, key men in the annual Easter festival. Lower left, the author with a missionary colleague and a native translator helper; lower right, a group of Trique women.

GOODY Friday and Easter can be celebrated most religiously without a divine-human Saviour, without His atonement for sin, and without His resurrection. The writer, however, is not speaking of modern day liberalism, but about a little group of Indians who live down in southern Mexico—the Trique Indians of Oaxaca.

The Triques celebrate the Easter season as one of the great religious festivals of the year, but totally apart from any appreciation of its meaning. They illustrate an extreme case of nominal "conversion" to a variety of "Christianity" apart from the knowledge of even the historical facts underlying the gospel message.

The following version of the passion story is current in a Trique village where the writer has lived for several years. To some few readers the story may be

of interest as a specimen of folklore; to others it will be repulsive, if not mildly blasphemous. The writer prints it only to illustrate from this extreme case the spiritual need of Latin America's Indians.

"Once St. Jesus Christ suffered much on account of his father and mother, because the devils (mountain spirits or Jews according to the popular conceptions) didn't manage to marry his mother. It was St. Joseph who managed to marry St. Mary instead. Then the devils persecuted St. Joseph and St. Mary, so that the two of them couldn't live in peace. The devils wanted to kill St. Joseph.

"So the two saints ran away. But the devils went in pursuit of them, and kept asking people if they had passed by. And whenever the two saints wanted to eat cactus fruit, the devils caused the cactus

to grow thorns, and that is how the cactus first got thorns. And whenever they wanted to eat thorn-apples, the devils caused the tree to break out with thorns, and that is how the thorn-apple got its thorns.

"But finally the two saints got away, and St. Jesus, their child, was born. Then the devils got together and said, 'Let's kill the son of Joseph and Mary.' So that's how the devils came to quarrel with St. Jesus when he grew up.

"Then the devils took counsel with Judas, and he began to act as spy for them. When St. Jesus came down to the water hole to wash his clothes, then Judas came down also and offered to help him. But Judas scrubbed the clothes so hard that he wore holes in them. Then St. Jesus got angry with him.

"Finally at noon on Thursday, St. Jesus sat down to eat his dinner. Then Judas arrived with the devils and showed them which one was St. Jesus. They seized St. Jesus, beat him up and wounded him all over. Then they threw him into jail.

"On Friday they took him out, put a big cross on his shoulder, and made him carry it about town. Then they put him back in the jail, and all the devils went to their homes.

"A little rooster was left to keep guard at the jail door. The devils had told the rooster to crow if St. Jesus tried to get out. But after they left, St. Jesus said to the rooster, 'Well, now that they've all gone, you do me a favor, and I'll get out of this jail. Just don't crow too quickly when I get out. Wait until I've got off a bit, then crow. That way they won't catch me. And if you do this favor for me, I'll do something for you also. I'll give you beautiful clothes and a pretty hat, and fix you up nice.'

"The rooster agreed, and then St. Jesus broke out of jail, and went up to heaven. After he got off a bit the little rooster crowed, and all the devils came running. Then they saw that Jesus Christ was going up to heaven, so they stood up tall ladders, and tried to follow him. But they couldn't walk up in the sky and kept falling down. That way Jesus escaped them. Then a few days later pretty feathers broke out all over the rooster."

This story deserves careful study by one who would understand the spiritual plight of Latin America's Indians. First of all, notice that the hero of the tale is not the divine-human Saviour whom we know. He is not the virgin-born Son of God, but the son of Joseph and Mary. The title applied to Joseph, Mary and

Jesus is the "god"—a man of worship, and the cross is but one of the Triques' different fr

One peculiarity is that "Jesus" in crucifixion or this in spirit is carried a solemn page

As in clairvoyance is felt in him of the experience of crucifixion are not part of these Indians are not disinterested attempts at history. They grasp even death, much be told than

With no likewise no it is generally the legend of heaven. The work of such of post-resurrection which Christ proofs" of historical matters as if they are

The most Trique stories count of around between the motifs of destruction—

Trivialities the story. This is blown up into a hero in the sky taken out of thorns on In every region pagan folk tales that can be called "gospel."

How in many of the 15:3-8: "For of all that that Christ spoke to the scriptural and that he was according to twelve: after five hundred the greater extent, but so that he was the apostles of me also, time."

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Jesus is the same, that of "saint" or "god"—a name applied to any object of worship, including the sun, the moon, and the crosses at wayside shrines. Jesus is but one among the several deities of the Triques, and is in no essential way different from the others.

One peculiar aspect of this story is that "Jesus" does not even undergo crucifixion or death in the narrative. And this in spite of the fact that a "Jesus" is carried about in a coffin as part of the solemn pageantry of the festival.

As in classical mythology, no difficulty is felt in having several diverse accounts of the experiences of some deity. The crucifixion and death of Christ simply are not part of a *historical* gospel among these Indians, and divergencies of motif are not disturbing where a religion does not attempt to ground itself firmly in history. The Triques do not, then, firmly grasp even the historical fact of Christ's death, much less its meaning. They must be told that "Christ died for our sins."

With no death of the Lord, there is likewise no resurrection. On Saturday, it is generally understood, the hero of the legend escapes and goes up to heaven. There is no room in the framework of such a story for the forty days of post-resurrection appearances during which Christ gives "many infallible proofs" of His triumph over death. Such matters as these are a part of the historical facts that they must understand if they are to believe the gospel.

The most that can be said for the Trique story is that it is a popular account of an incident in the struggle between the demons and the gods—forces of destruction and construction respectively—with a superficial use of names and motifs from Christian sources.

Trivialities and irrelevances clutter the story. The rooster that rebuked Peter is blown up to the dimensions of a minor hero in the end of the story. Time is taken out to account for the origin of thorns on cactuses and thorn apples. In every respect the tale is a piece of pagan folklore. There is nothing in it that can conceivably be construed as a "gospel."

How in contrast stands Paul's summary of the gospel in I Corinthians 15:3-8: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."

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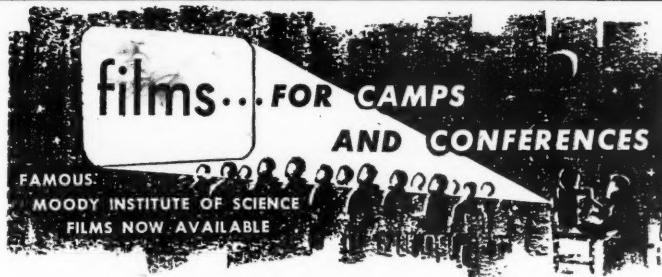
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him was a young woman, her face tear-stained and care-worn. Both were observing Shiva, the traditional Jewish mourning for a departed loved one, their wife and sister. Such was the scene which I saw in this home of sorrow. "Did Jesus really rise from the dead?" demanded the young widower, almost fiercely. I assured him that Christ did rise from the dead according to Scripture. Their faces lit up with hope. On leaving I was asked for a Bible, "Just like yours," she said, "I want my child to grow up with faith and hope in her heart." (From our missionary's report). From the Pacific to the Atlantic, from the Land of Israel to London, England, and across Europe, we preach Christ crucified, risen and coming again. In His name we also minister to the physical needs of the hungry, the homeless and brokenhearted.

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the atoning death and victorious resurrection of our divine Saviour, don't forget the many Indians of Latin America who know the name of Christ but little of Him.

Missions in the News

► The CHINA INLAND MISSION, in the conference of its leaders at Bournemouth, England, reached some very important decisions. All but a handful of its many missionaries have now been evacuated from China, and some have already entered new fields of ministry surveyed by the mission in other parts of the Orient. Some changes had to be made to meet the new situation.

One question which faced the conference was the name of the mission. Was it to continue to be the China Inland Mission, even though not in China? One thing was clear: the mission was sure to continue its deep interest in and love for the Chinese people and the land of China. Also, its name had come to stand not only for gospel work in China, but for an evangelical work carried on under certain definite principles of operation. People in the homelands are familiar with the C.I.M. So after much prayer it was decided simply to enlarge the name to include the broader sphere of service. It is now the China Inland Mission Overseas Missionary Fellowship. The mission says that the first part of the name will be emphasized in the homelands, while the latter part will be used in the different fields to which God is leading them.

A second decision was a very difficult one to make, even though circumstances seemed to leave no reasonable alternative. Bishop Frank Houghton, whose health has several times failed, most notably in the critical days of 1950 when he found it necessary to leave China, has been relieved of the tremendous burdens and responsibilities of the office of general director of the mission. Temporarily, Dr. Ford Canfield, candidate secretary for North America, has been called on to go to the Far East to assist in the direction of the widespread work there. Headquarters will be established as soon as feasible in Singapore, "the crossroads of the Far East," rather than in Hong Kong, which has several disadvantages.

Of the other decisions of the conference, two seem to call for special mention. The scattered fields now to be occupied by the mission make it impossible to think of one center on the field for the housing and training of the children of missionaries, as at the Chefoo Schools in China. As a result, the decision was to establish separate primary schools on each one of the new fields. For high school training the young people will be cared for in the homelands.

Christian literature, too, called for special treatment. Its importance in the establishment of a sound and strong indigenous church, which can carry on after the missionaries leave, has never been so clearly seen as it is now. The C.I.M. states that it intends to give high priority to this sort of ministry in the days to come.

► NEW TRIBES MISSION has also made news of a rather dismal sort again.

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In December another of its missionaries was killed by Indians on the Guaporé River, the border between Bolivia and Brazil. The missionary, David Yarwood, was alone at the time, so it is impossible to know just what led up to the tragedy. According to report, his companion had gone to Cuyaba, Brazil, to seek authorization from the Indian Protective Service for carrying on work among the Indians.

Some men who intended to stop at the missionary's hut are said to have noticed some vultures circling on the opposite side of the river and went to investigate. They found the body in the water with the arms and one foot cut off and with four arrows in it. Fleeing from the spot, they got word to one of the missionary's fellow workers in Bolivia, who had to spend two days reaching the scene. It is hard to guess what may have caused this Indian outbreak. There have been a number of killings in Bolivia in the past few years, but it is unusual for a missionary to be attacked. The mutilation of the body is also rather strange.

► **PACIFIC ORIENT BROADCASTING COMPANY** is a new missionary organization in Japan. Ever since the project for a Protestant Christian radio station in Japan fell through, because of failure to secure a government license, there have been some who have continued to seek ways and means of utilizing this important avenue of gospel proclamation. Six missionaries who are deeply burdened for the work have established the new organization. Two missions have placed men on loan for the purpose.

The group plans to continue to make recordings for broadcast from the Christian Radio City in Manila, but also hopes to make use of the recently licensed private commercial stations in Japan itself. They are now seeking land on which to build recording facilities in Tokyo. Some equipment has already been made available to them.

Easter—Gateway to the Great Commission

[Continued from page 544]

far as I am concerned; no longer living with reference to myself, but only with reference to Him who for my sake died and rose again.

Unless God works a tremendous miracle of grace in our hearts, however, we look at ourselves and see whatever position we have attained thus far—training, ability, reputation, whatever is ours—and make a tragic mistake that will be reflected through all eternity. We look at these and make the mistake of guarding our position so that we will not lose any of it, but may even better it.

If Jesus had done this, He would never have left heaven. Instead, our Lord, with all that He was, saw the need, and took His position and flung it—yes, even Himself—into that need. Now He charges us with the task and the privilege of likewise abandoning ourselves and our position, to make His death and resurrection known.

May God get hold of us all and bring us to the realization that the one thing He wants us to do is to come down where He is, to give everything if need be, that the task He has left us may be accomplished.

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The Art of True Worship [Continued from page 538]

express all they felt and saw and heard. Christian hymnody takes up where the efforts of common prose break down, and brings the wings of poetic feeling to the aid of the wondering saint. Open an old hymnal and turn to the sections on worship and the divine perfections and you will see the part that wonder has played in worship through the centuries.

IV

But wonder is not yet the last nor highest element in worship. The soaring saint has one more mountain peak to clear before he has reached the rarefied air of purest worship. He must adore.

Neither the word *adoration* nor any of its forms is found in our familiar King James Bible, but the idea is there in full bloom. The great Bible saints were above all enraptured lovers of God. The Psalms celebrate the love which David (and a few others) felt for the person of Gd.

As suggested above, Paul admitted that the love of God was in his breast a kind of madness: "For whether we be beside ourselves, it is of God: or whether we be sober, it is for your cause. For the love of Christ constraineth us." In Weymouth's translation the passage reads, "For the love of Christ overmasters us." The idea appears to be that Paul's love for Christ carried him beyond himself and made him do extravagant things which to a mind untouched with the delights of such love might seem quite irrational.

V

Perhaps the most serious charge that can be brought against modern Christians is that we are not sufficiently in love with Christ. The Christ of fundamentalism is strong, but hardly beautiful. It is rarely that we find anyone aglow with personal love for Christ. I trust it is not uncharitable to say that in my opinion a great deal of praise in conservative circles is perfunctory and forced, where it is not downright insincere.

Many of our popular songs and choruses in praise of Christ are hollow and unconvincing. Some are even shocking in their amorous endearments, and strike a reverent soul as being a kind of flattery offered to One with whom neither composer nor singer is acquainted. The whole thing is in the mood of the love ditty, the only difference being the substitution of the name of Christ for that of the earthly lover.

How different and how utterly wonderful are the emotions aroused by a true and Spirit-inciped love for Christ. Such a love may rise to a degree of adoration almost beyond the power of the heart to endure, yet at the same time it will be serious, elevated, chaste and reverent.

Christ can never be known without a sense of awe and fear accompanying the knowledge. He is the fairest among ten thousand, but He is also the Lord high and mighty. He is the friend of sinners, but He is also the terror of devils. He is meek and lowly in heart, but He is also Lord and Christ who will surely come to be the judge of all men. No one who knows Him intimately can ever be flippant in His presence.

The love of Christ both wounds and heals, it fascinates and frightens, it kills and makes alive, it draws and repulses, it soars and enraptures. There can be nothing more terrible nor more wonderful than to be stricken with love for Christ so deeply that the whole being goes out in a pained adoration of His person, an adoration that disturbs and disconcerts while it purges and satisfies and relaxes the deep inner heart.

This love as a kind of moral fragrance is ever detected upon the garments of the saints. In the writings of Augustine, bishop of Hippo, for instance, this fragrance is so strong as to be very nearly intoxicating. There are passages in his *Confessions* so passionately sweet as to be unbearable, yet so respectful and self-effacing as to excite pity for the man who thus kneels in adoring wonder, caught between holy love and an equally holy fear.

The list of fragrant saints is long. It includes men and women of every shade of theological thought within the bounds of the orthodox Christian faith. It embraces persons of every social level, every degree of education, every race and color. This radiant love for Christ is to my mind the true test of catholicity, the one sure proof of membership in the Church universal.

VI

It remains only to be said that worship as we have described it here is almost (though, thank God, not quite) a forgotten art in our day. For whatever we can say of modern Bible-believing Christians, it can hardly be denied that we are not remarkable for our spirit of worship. The gospel as preached by good men in our times may save souls, but it does not create worshippers.

Our meetings are characterized by cordiality, humor, affability, zeal and high animal spirits, but hardly anywhere do we find gatherings marked by the overshadowing presence of God. We manage to get along on correct doctrine, fast tunes, pleasing personalities and religious amusements.

How few, how pitifully few are the enraptured souls who languish for love of Christ. The sweet "madness" that visited such men as Bernard and St. Francis and Richard Rolle and Jonathan Edwards and Samuel Rutherford is scarcely known today. The passionate adorations of Teresa and Madame Guyon are a thing of the past. Christianity has fallen into the hands of leaders who knew not Joseph. The very memory of better days is slowly passing from us and a new type of religious person is emerging. How is the gold tarnished and the silver become lead!

If Biblical Christianity is to survive the present world upheaval, we shall need to recapture the spirit of worship. We shall need to have a fresh revelation of the greatness of God and the beauty of Jesus. We shall need to put away our phobias and our prejudices against the deeper life and seek again to be filled with the Holy Spirit. He alone can raise our cold hearts to rapture and restore again the art of true worship.

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president of Youth For Christ

Says "One of the greatest opportunities for soul-winning today is waiting for you in Sunday School."

Bob Cook is one of the foremost youth leaders of our day. As president of Youth For Christ International, he heads a movement which in less than seven years has mushroomed around the globe, utilizing unusual methods and unflagging enthusiasm in reaching young people. His views on Sunday School are therefore especially pertinent:

"As a leader of Youth For Christ, I want to reaffirm my stand on the importance of the local church and Sunday School. Let every Youth For Christ rally stress loyalty to these God-honored organizations. *Let the first evidence of your attendance at a YFC rally be that you turn up on time—prayed up and ready for work—at your own Sunday School every Sunday morning!*

"My earliest memories are of Sunday School and church. Our family attended regularly—and I was brought, not sent. There are two things I remember: I had teachers who gave moment-by-moment evidence that they were real Christians, and the material presented was the Word of God.

"Perhaps the most encouraging sign of revival today is the heart hunger evident among Christians everywhere. Particularly is this true among Sunday School leaders and teachers. There is a new realization that it is not enough to go through the motions of teaching and maintaining class procedure—we need revival: the presence of God in the Sunday School.

"It's 'Forward March!' in Sunday School today, and every Christian can have a part.

"Think of the opportunities! Teachers . . . song leaders . . . pianists . . . secretaries, treasurers, superintendents, even bus drivers and other folk who pick up students for Sunday School in their own cars. There are dozens of needy spots, waiting for men and women who will come to their task straight from the secret place of prayer, with the shine of tears on their faces, and with hands strengthened in God for soul winning and revival.

"Remember: Anybody can be an arm-chair general. It takes the bloody, expendable foot soldier to win a war."

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April, 1952



ANSWERING YOUR

Questions

NATHAN J. STONE

THE ARK OF THE COVENANT

Is there any record just when the ark of the covenant was destroyed? Have any traces of it ever been found in excavation at Jerusalem? Have any attempts ever been made to make a copy of it from the description in the Bible?—A. S., Manitowoc, Wis.

There is no record of the disposition of the ark of the covenant. Nothing whatever is known of what became of it when the temple was plundered and destroyed by Nebuchadnezzar in 585 B.C. Many among the Jews believed that because of its most sacred nature as the pre-eminent symbol of God's holy and righteous presence among His people, it was somehow hidden from the spoilers and that it is one of the hidden things which are to be revealed by Messiah.

All Jewish writers agree that it was not in the second temple built after the return from the Babylonian captivity, and there is no record of any attempt to make one like it. It is in this sense particularly that the second temple was considered inferior to the first. Some consider that the Holy of Holies in the second temple was empty. Others have thought it contained only a stone in the place which should have been occupied by the ark. The Jewish historian Josephus, as well as Ezra, Nehemiah and others, makes no mention of the ark, although all of them repeatedly mention all the other sacred objects of the temple. No excavations thus far have given any hint of the ark's existence.

CONTINUING IN THE FAITH

Will you please explain Colossians 1:22, 23.—C. A. L., Colorado City, Tex.

Colossians 1:22, 23 is connected with the words of verse 21: "And you . . . hath he reconciled"; then in verse 22: ". . . to present you holy and unblameable and unreprovable in his sight," and in verse 23: "If ye continue in the faith . . . and be not moved away from the hope of the gospel . . ."

First of all these words are a positive statement of the blessings of reconciliation. Your question, no doubt, concerns the first words of verse 23: "If ye continue in the faith," which seem to imply that our salvation is based upon our continuance.

Questions for answer in this department should be stated as clearly and briefly as possible and mailed to Answering Your Questions, Moody MONTHLY, 820 N. LaSalle St., Chicago 10, Ill. Initials only will be printed with questions, but be sure to include your full name and address with your letter, since anonymous inquiries cannot be answered.

This is *not at all* the meaning of the original. No doubt or condition whatever is expressed there. The word translated "if" is rather a *positive affirmation* of the faith of those mentioned in the previous verses and should be translated by some such words as "seeing that" or "since indeed." The thought can well be expressed as: "Since indeed then you continue in the faith, having been grounded and are now settled and are not being moved away from the hope of the gospel."

That the word "if" can be such a positive affirmation is illustrated in Colossians 3:1 where the words "if ye then be risen with Christ" most obviously mean "seeing that ye are risen with Christ, seek those things which are above."

The continuing in the faith, then, of 1:23 is in no sense a doubt or condition, but the evidence of the faith and of reconciliation with God.

+ + +

THE CHRISTIAN "WALK"

In view of Matthew 4:6, to whom does Psalm 91:11, 12 refer? I have always thought that Psalm 91:11, 12 concerns all the righteous, whereas in Matthew 4:6 it is applied to Christ. Can it be applied to believers?—Mrs. J. B., Michigan

In Matthew 4:6, of the words, "He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone," it is not stated that they are directly prophetic of the Messiah any more than the words of verses 7 and 10. Direct prophecies of the Messiah are usually preceded, especially in Matthew, by the words "that it might be fulfilled." Satan might use such passages as Psalm 91:11, 12 with any of God's children.

Satan's use of this passage of Scripture is a perversion of its true meaning and it had nothing to do with the particular circumstance, in the case of the Lord Jesus, of casting Himself down from a height. The answer of the Lord shows clearly that it does not, in that it would be tempting God. That would be presumptuous and foolish.

The expression to "dash thy foot against a stone" is simply a reference to any injury upon the way, as the immediate context in Psalm 91 plainly indicates in such words as "There shall no evil befall thee" (v. 10); "He shall give his angels charge over thee, to keep thee

in all thy ways" (v. 11). It refers literally to stumbling, severe stubbing, or spraining or breaking a bone over such rough and stony paths as they had; but is a figure of the spiritual life and its obstacles. Psalm 91 is a beautiful psalm of confidence and trust which may bless and comfort any believer.

+ + +

JEHOVAH AND ADONAI

In an article in a former issue of MOODY MONTHLY entitled "The Doctrine of the Trinity Examined in the Light of the Old Testament," the writer spells the name of God used in Deuteronomy 6:4 as Adonai so that it reads "Hear, O Israel, the Adonai, our God, the Adonai is one." It seems to me that the word should be Jehovah and not Adonai, although both refer to Deity.—E. L. H., Illinois

It is quite true that in Deuteronomy 6:4 the word written as Adonai (Lord) in the article you mention is Jehovah (Lord) in the original. But the article was also intended for Jews, and the writer was quoting the name Jehovah as it is pronounced by orthodox Jews, that is, as Adonai; because it is considered a sacrilege by them even to attempt to pronounce the name we transliterate Jehovah in the Revised Version and translate Lord in the King James Version.

As a matter of fact, the vowels in the name Jehovah in the Hebrew Bible are the vowels which belong to the name Adonai. The proper pronunciation of the name Jehovah is said to be lost and will be regarded by orthodox Jews as one evidence of claim to be Messiah in the one who can pronounce it. It is therefore Jewish custom, and the writer was simply following this custom under the circumstances and avoiding possible offense to the Jews who might read the pamphlet or the article.

+ + +

THE MOTHER OF GOD

The claim of Roman Catholics that because Jesus is God, Mary is the mother of God perplexes me, since Protestants also believe that Jesus is the Son of God. Can you throw light on this? I should like to be able to explain it to friends.—Mrs. J. K., Illinois

To call Mary the mother of God, without qualification, is wholly specious.

The term God includes and conveys to believers the fact of the Trinity of God the Father, God the Son and God the Holy Spirit. It is obviously impossible that Mary should be the mother of God in this sense, therefore the expression as such misrepresents and even approaches the blasphemous.

Jesus Christ was begotten as to His physical existence by the Holy Spirit, who is God, so that Mary, who is truly the mother of His humanity and highly favored, thereby is subordinate in this mysterious transaction.

Therefore, although we cannot separate in the one Person of the Lord Jesus Christ His deity and His humanity, there is a sense in which Mary is *not at all* the mother of God and her exaltation as such is a false doctrine.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.—Romans 6:23

The Half Open Door

[Continued from page 541]

of me in her new daisied hat and there was Pastor Miller's wife across the aisle.

But I had never seen this altar in Washington Street Church. No precise green palms flanked the rear wall. No pale lilies hid the choir loft. No forsythia set off the dark portieres. Instead demanding complete attention was an asymmetrical cross, fashioned of red carnations. Just that—nothing more.

At once I saw what Tina Perrins had done. She had taken the quiet austerity of our stone church, had refused to soften it and instead had exaggerated it into a symbol of our humbleness before the cross of Christ! Only an artist could have accomplished it. I bowed my head again.

Pastor Miller's Easter message proved its usual inspiration. I moved down the aisle afterward with his words and the symbolic red cross in my mind.

On the church steps Dot Goodrich pulled at my arm. "Artist!" she sniffed. "My Jimmy could have done as well. Why, the cross was off balance."

I looked at her in amazement. But it was no place to argue. Instead, I hurried down the steps to catch up to Tina Perrins. "Thanks a lot for making this a better-than-ever Easter," I told her. She looked a little pale, I thought. Eric was nowhere in sight.

But before I had time to ask if anything was wrong, Mr. and Mrs. Jeremy went by. "It didn't seem like Easter at all, did it?" Mrs. Jeremy whined. "Wasn't it a pity that dear Mrs. Smith broke her leg this time of year!"

I heard her and so did Tina. But I thought the only thing to do was to pretend we hadn't. And so we walked as far as my car, discussing such trivia as the cool breeze and the new courthouse under construction across the park.

V

For a month, I missed the Perrins at church. At first I thought it was because I was staying after church each week for a special teachers' committee, but by the time I decided to drive over to see if either Tina or Eric had been ill, I was under pressure organizing the spring missionary convention.

One Sunday in late April, we took Dot Goodrich home from church. As we drove through the Parkway, Dot suddenly shrilled, "Elizabeth, there's that pretty Mrs. Perrins."

I looked quickly out the car window and saw a group of young people in front of our town's smallest and most liberal church. The pastor stood in absorbed conversation with Eric Perrins. Tina, in her scarlet suit and furs, was talking eagerly and happily to four young women.

"Can you beat that?" said Dot, settling back in her seat. "Some people certainly don't seem to take their Christian experience very seriously, do they?"

I turned away from the couples in front of the church. I shut my eyes to forget Tina Perrins' happy face. "No, they certainly don't," I said, partly to Dot, but mostly to myself.

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INTERNATIONAL UNIFORM

SUNDAY SCHOOL LESSONS

WILLIAM CULBERTSON

April 20

Jesus and the Law

Matthew 5:17-20; Mark 10:17-22

MEMORY SELECTION: *The law was given through Moses: grace and truth came through Jesus Christ.*—John 1:17, A.S.V.

This lesson begins a new quarterly series on the subject: "The Ten Commandments and Teachings of Jesus."

Perhaps our Lord's relationship to the law is nowhere more plainly brought forth than in the memory selection for this lesson. This antithesis, of course, does not mean that there was no grace under the Mosaic economy or no truth in it. In fact, the Mosaic dispensation revealed a sacrificial system which had to do with the return of the sinner in confession and his restitution on the basis of the shed blood, which looked forward to the coming of the Lamb of God. And these words further suggest that in our blessed Lord we have the reality, the substance, as over against the type or shadow of the former age. The passage then becomes a glorious one, indicating clearly that our Lord is the fulfillment of all the Old Testament. Grace in all its fullness is found in Him; truth in all its completeness is found in Him.

This relationship between our Lord and Moses, or between the Old and New Testaments, was vividly set forth by Augustine: "The New Testament is hidden in the Old Testament, and the Old Testament is revealed in the New Testament."

I. The Incompleteness of the Law (Matt. 5:17)

The Old Testament, here referred to as the law and the prophets, was not set aside as untrue by our Lord. Rather He came to fulfill the Old Testament. Of course, He came to fulfill the predictions concerning Him, but in addition He came to "fill full" the Old Testament. After all, there could be no forgiveness of sins apart from the coming of the Messiah, who is the Lamb of God. Furthermore, there could be no realization of the moral code apart from the Messiah's death, resurrection, ascension and sending of the Holy Spirit. And most important of all, there could be absolutely no salvation apart from the coming of the Son of God. Thus it is evident that our Lord did not come to destroy the law, but rather to fulfill it.

II. The Indestructibility of the Law (Matt. 5:18)

Never did our Lord look upon the law simply as the word of men. Invariably

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He presented the Old Testament as the Word of God, placing it in contrast to the words of men. This passage indicates how greatly He valued the Old Testament as giving the actual words of God. He said, "One jot or one tittle shall in no wise pass away from the law, till all things be accomplished." It was absolutely necessary that anything calling for fulfillment had to be accomplished, literally. Furthermore, the law would stand absolutely intact until all was accomplished. Not even one jot (the smallest letter of the Hebrew alphabet) or one tittle (the small mark which differentiates certain Hebrew letters one from another) would pass away until there was fulfillment.

III. The Importance of the Law (Matt. 5:19, 20)

It is our belief that the "kingdom of heaven" has particular reference to the time when our Lord shall reign from the throne of David. But this does not mean there is no application of these words to us. We fully agree with Dr. Scofield's note: "He mediated by His blood the new covenant of assurance and grace in which all believers stand, so establishing the 'law of Christ' with its precepts of higher exaltation made possible by the indwelling Spirit." Thus we should not pass by any of the ethical connotations of any part of the Word of God.

An illustration of teaching men to break one of the commandments is given in Mark 7:5-13. In the Kingdom Age, to teach a man to break even one of the least commandments is to brand oneself "least in the kingdom of heaven."

Matthew 5:20 has to do with the matter of entrance into the kingdom of heaven, and the demand is that one's righteousness must exceed that of the scribes and Pharisees even to enter. Probably, leaving aside their pride and arrogance, the outward manner of life of the scribes and Pharisees was very impressive. They were punctilious in their observance of the laws which they choose to obey. Their trouble was not so much with the externalities of faith; it was the inside which needed cleansing. Said our Lord, "Ye . . . have left undone the weightier matters of the law, justice, and mercy, and faith" (Matt. 23:23).

Here surely is a word which we must face in all honesty, as to whether our faith is really the reflection of our heart attitude toward the Lord, or whether it is a dress which we can put on the outside so as to pass as respectable before men.

IV. The Invitation of the Lord (Mark 10:17-22)

Space permits us to make no more than one observation concerning this incident.

Our Lord put His finger upon the need of this young man from the very outset. It was twofold: to discover himself as he actually was; and to discover the Lord Jesus Christ as the One who could save him. Our Lord quoted the second table of the decalogue, summarized in, "Thou shalt love thy neighbor as thyself."

The young man undoubtedly was sincere, but he didn't realize his lack. He was unwilling to sell what he had and give to the poor. *Things* meant more than eternal life. Moreover, he did not recognize the identity of the One before whom he kneeled. He called Him good without recognizing that He was God. Face to face with the Saviour, hearing the invitation from His blessed lips, he made the fateful choice of refusing to follow Him. He refused the conviction of the law, and so turned from the Saviour.

April 27

Supreme Loyalty to God

Exodus 20:1-6; Luke 14:25-27; 16:13-15

MEMORY SELECTION: *Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image.*—Exodus 20:3, 4, A.S.V.

We remember reading years ago a very interesting sermon outline attributed to Dr. J. Stuart Holden of London, England:

(1) The Lord does not want a place in your life

(2) The Lord does not want prominence in your life

(3) The Lord demands pre-eminence in your life.

All too often those of us who claim to be His followers are ready to settle with the Lord on the matter of giving Him some small part of our daily living. Beyond that area we ask Him not to intrude. Others of us may get to the place where we understand that not only does He demand more, but He deserves more, and so lovingly we invite Him into a greater area of our living. But neither of these decisions is what He desires. We shall miss out in His best unless we give Him the pre-eminent place, the place in which He reigns over all of our life. This lesson today has to do with the need of our giving "supreme loyalty" to God.

I. The Lord Regnant (Exod. 20:1-6)

The first commandment has to do with the utter supremacy of the Lord: "Thou shalt have no other gods before me." The thought is that no follower of the Lord can be on scriptural grounds so long as any allegiance takes precedence over loyalty to the Lord. The commandment, of course, does not mean or infer that there are other gods. There is only one God. Other gods are either the figment of man's imagination or lesser intelligences which have been placed on the throne which God alone should occupy.

Another rendering of the commandment is, "Thou shalt have no other gods besides me" (A.S.V. margin). God demands the solitary place of Lordship.

The second commandment has to do with the making of graven images. Idolatry was the awful sin which plagued ancient Israel and ultimately caused her downfall at the time of the Assyrian and

Babylonian Idolatry, making wood and stone images other than pronounced idolaters, un

Lord is a jester not mean that malignant, s other has sa us, but for impossible to without the His demands lives so yield fullest measure fulness only

II. The Lord 14:25-27)

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III. The Lord 16:13-15)

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Babylonian captivities.

Idolatry, however, consists not only in making wood and stone images, but in making some ambition or some person other than the Lord our god. God has pronounced judgment upon idolatry, and idolaters, unless they repent, will suffer the vengeance of God. It is true that the Lord is a jealous God (v. 5). This does not mean that He is suspicious, grudging, malignant, spiteful, but rather, as another has said, "God is not jealous of us, but for us." You see, it is utterly impossible to have heaven's happiness without the Lord's holiness. He makes His demands of Lordship because our lives so yielded to Him can know the fullest measure of blessedness and usefulness only when He is truly Lord.

II. The Lord Before Relatives (Luke 14:25-27)

This vivid orientalism is too much for the occidental mind. More than one Christian has been perplexed by the seeming contradiction implied in the passage before us and its demand that a man must hate his own father and mother, and wife and children, and brothers and sisters. Most certainly, this passage does not deny other passages in the Word of God which have to do with our honoring our parents and with our lovingly caring for our children. A kindred passage in another book will help us to understand the point involved. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me" (Matt. 10:37).

Here again is the demand of the Lord to be absolutely first, actually pre-eminent. In all our affections, in all our life, He must have first place. Only then can we love father and mother, wife and children, brothers and sisters as we should.

But notice this passage also speaks of ourselves. "If any man cometh unto me, and hateth not . . . his own life also he cannot be my disciple" (v. 26). And yet again, "Whosoever doth not bear his own cross, and come after me, cannot be my disciple" (v. 27). Only by dying to self, only by coming to the place where we make ourselves what God did on Calvary, shall we know the fullness of victory which our Lord has purchased for us (see Gal. 2:20). The acid test comes when there is controversy between self and God, God's will over against our personal desires and plans. To be truly a disciple of the Lord means loving surrender to His will.

III. The Lord Before Riches (Luke 16:13-15)

It is utterly impossible for a man to serve two masters. Divided allegiance must mean holding to the one and despising the other.

The particular contrast developed for us here is allegiance to God versus allegiance to mammon. What a striking condemnation of the Pharisees, who were lovers of money. Standing by and hearing the pronouncement of the Lord, they "scolded at him." It was then that our Lord gave this exalted standard which causes even the best man, if he under-

What's New for '52 in VACATION BIBLE SCHOOL MATERIALS

By Harold E. Garner

AGAIN this year superintendents and teachers of vacation Bible schools are offered a comparatively wide selection of materials, providing considerable choice of subject matter, teaching method and price. To help you in selecting the curricula best suited to your particular needs, the following reviews are presented.

It should be kept in mind that this list of texts is not exhaustive, but includes only materials received for review by **MOODY MONTHLY**. Additional materials received, if any, will be reviewed next month.

Choice of the curriculum for the individual school can usually best be made by carefully examining the prospectuses from several publishing houses.

The Ambassador Press, 2620 N. Halsted St., Chicago 14, Ill.

"Stories with Heavenly Meanings" is the general theme for this 1952 unified-graded Bible course. The same Scripture is used in all departments, but both teachers' and pupils' books are carefully graded as follows:

Teacher's manual, lower grades (60 cents); teacher's manual, upper grades (75 cents). Pupil's manual, pre-school through grade II; pupil's manual, grades III, IV, and V; pupil's manual, grade VI through junior high (16 cents each). Graded handwork projects (15 cents each).

Each book contains twelve lessons on the parables: the Sower; the Lost Sheep; the Two Debtors; the Talents; the Rich Fool; the Ten Virgins, etc.

A general guide book with suggestions on organizing and administering schools, plans for demonstration programs, extra memory work suggestions; plans for each daily program, etc., is also available (50 cents).

Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

The theme, "Living As Children of God," sets the pattern for a uniform V.B.S. series, which is divided departmentally with special emphasis as follows:

Beginner—"God's Little Children"
Primary—"Living as God's Children"
Junior—"Walking with God"
Senior—"In God's Pathway"

Fifteen lessons are provided for each department.

The teacher's manual (60 cents) contains lesson material with full programs for each day; gives detailed directions for the handling and teaching of every item in the work, for example, memory work, Bible stories, worksheet exercises, handicraft projects, etc. Pupil's workbooks, 8½x11 inches, are 36 cents each, with the exception of the beginner book, which is 26 cents. Splendid handwork projects are correlated with the Bible lessons. Individual pages are perforated and in book form (23 cents each).

Herald Press, Scottdale, Pa.

The Herald Summer Bible School curriculum differs from most other V.B.S. curricula in that it is closely graded. It is planned for a two-week school and is composed of thirteen courses: three preschool, eight grades, and two high school. For V.B.S. not large enough to follow a closely graded system, it is possible to use the lessons on alternate years without breaking into the careful integration of materials.

For each course there is provided a teacher's manual (\$1.50 each), a 48-page pupil's book or workbook with splendid activity features (50 cents each). For the first five books there are special activity packets (30 cents each) with die-cut sheets, which provide features to animate the workbooks. The pupil's books are very complete and attractive, thus providing unusual teaching features so carefully prepared and outlined that the workers are relieved of much handwork preparation. The first five courses also have a portfolio of ten large four-color pictures to be used as visual aids (\$1.50 each).

Grades seven to ten contain advanced Bible studies, which challenge both the teachers and pupils to do independent research. This in itself will stimulate Bible study and should result in the pupils learning how to dig for themselves.

There is a strong missionary emphasis throughout each of the courses. Mennonite missions are presented in some of the books, but the authors have been careful to give parallel stories of other mission projects or suggestions for substitutions, in order that the books may be used with ease in schools other than those of the Mennonite persuasion. Those of other denominations need not hesitate to order the materials, for they are primarily Bible-centered rather than denomination-centered.

The titles for each of the courses will suggest the breadth of content and will show at a glance how pupils would be carefully trained if they attended such a graded school for thirteen years.

Nursery—"Learning About Jesus"
Kindergarten I—"Enjoying God's Gifts"
Kindergarten II—"Lessons from Bible Children"

Grade I—"Stories About Jesus"
Grade II—"Stories About God's Friends"
Grade III—"What God Does for Us"
Grade IV—"What God Wants Us to Do"
Grade V—"Life of Jesus"
Grade VI—"Teachings of Jesus"
Grade VII—"Followers of Jesus"
Grade VIII—"Life of Paul"
Grade IX—"Getting Acquainted with the Old Testament"
Grade X—"Getting Acquainted with the New Testament"

A superintendent's manual, written by C. F. Yake, will be of inestimable value in organizing and administering a V.B.S. which uses this series. It contains chapters on "Records," "Finances," "Facilities and Equipment," "Publicity and Promotion," "Enrollment and Grading," "Final Planning," "Administration," etc. Many pages are devoted to general assembly worship programs. This manual can also be a great help to all V.B.S. principals and superintendents regardless of what curriculum is chosen. A copy should be circulated in every church for the inspiration and help it can be to all those charged with the responsibility of organizing and conducting a local V.B.S.

Higley Press, Butler, Ind.

"Flannel Aid" is the appropriate name given to the V.B.S. materials from Higley Press. A teacher's manual and flannel board materials for ten sessions are included in each Flannel Aid set for each department (\$2.00 each). The flannel board material is already colored and flannelized on the back. The departmentally graded themes for 1952 are:

Beginner—"Bible Boys and Girls"
Primary—"God's Missionaries"
Junior—"Bible Books"
Intermediate—"Man of Miracles"

The pupil's books are composed of graded thirty-two page workbook and handwork materials (24 cents each), which are Christ-centered.

Oak Hills Fellowship, Bemidji, Minn.
Bible-centered V.B.S. courses especially

[Continued on page 577]



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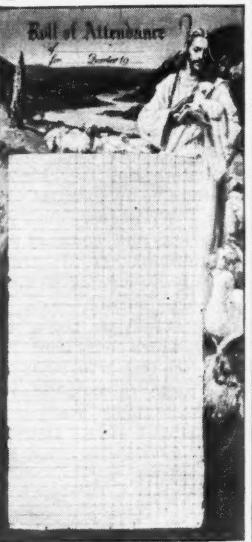
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Scripture Press, 434 S. Wabash Ave., Chicago 5, Ill.

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Nursery—"God's Big World"

Beginners—"What God Made for Us" (first week) and "How God Talks to Us" (second week)

Primary—"God's Family—How to Belong to It and Live in It"

Junior—"The Christian's Time and Talents"

Intermediate—"Answering Why's of Young People"

Teacher's Manuals, 35 cents; pupil's workbooks, 18 cents.

Several of the courses have helpful suedographs and gospelgraph sets that visualize for the pupils the lesson truths and details.

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Standard Publishing Co., 20 E. Central Pkwy., Cincinnati, Ohio

This year for the first time this publishing house, a pioneer in publishing V.B.S. materials, is offering a uniform course. The subject is "God's Promise and Its Fulfillment." Several lessons are based upon the promise of the coming Redeemer, while the series concludes with lessons on the life and death of the Redeemer. Although all pupils will study the same lessons, different age groups have been assigned different titles:

Nursery—"God Loves Us"

Beginner—"How God Shows His Love"

Primary—"How God Kept a Promise"

Junior and Intermediate—"God's Promise and Its Fulfillment"

A teacher's manual and pupil's workbook are available for each of the five departments. A special director's manual with helpful organizational suggestions and detailed plans for the joint worship service will prove to be a unifying factor in the plans for these uniform lesson studies. Teacher's books 40 cents, pupil's books 25 cents.

Sunday School Lessons

[Continued from page 575]

stands the truth of the pronouncement, to recognize his sinfulness before God. "That which is exalted among men is an abomination in the sight of God."

Remember that the standard by which men are judged is not an earthly standard. It is not a norm set up by an earthly government or even by a religious group. The standard is no less than "the glory of God" (Rom. 3:23). We are sinners in His sight; we need salvation; and thank God, the Lord Jesus Christ came to take our place and rise again, that He might save all that come unto God by Him.

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Jonah Fleing from the Presence of the Lord

May 4

Warning Against Profane Living

Exodus 20:7; Matthew 5:33-37; 23:16-22

MEMORY SELECTION: *Thou shalt not take the name of Jehovah thy God in vain.—Exodus 20:7, A.S.V.*

How strikingly up to date is the Word of God. How amazingly relevant are these standards of living given so many years ago. Perhaps it would be wise to remind ourselves that not only has God's law remained unchanged, but apart from the grace of God, man's heart has remained unchanged. The same desperate need that men had years ago when the laws of God were given still obtains. Who can comprehend the word of God through Jeremiah, "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?" (Jer. 17:9).

It is especially helpful for those of us who are Christians, living in a profane, godless, evil world, to be reminded of the holiness of the divine name and of the consequent carefulness which should be ours in the use of that name. Too frequently we are caught in the rushing stream of popular, worldly usage, and find ourselves in the place where we need periodic reminders from the Lord both as to our life and speech.

I. The Sacredness of God's Name (Exod. 20:7)

Unquestionably there are at least two applications of this commandment. One is that God's name in itself should not be used in a profane and idle way. The cursing of the godless should shock the sensitive soul of the Christian. How can one who loves the Lord so foolishly take His name upon his lips?

Thank God, when a man is saved, when He knows something of the power of the Spirit of God, there is deliverance from this vile and filthy habit. We have known men given to this vice who, when saved by the grace of God, were delivered from it instantaneously. We have known Christian men who, in a moment of provocation, reverted to the practice long since left off, and have in repentance wept like children. The Christian's soul should be very sensitive to this matter. The Holy Spirit who lives in us is.

The word also prohibits swearing falsely; that is, committing perjury. False swearing is definitely proscribed in the Word of God in many places (Exod. 20:7; Num. 30:2; Deut. 23:21-23). As a matter of fact, the Old Testament law prescribed that the false witness should receive the same punishment as the one who committed the crime to which he testified (Deut. 19:16-19).

II. The Sinfulness of Quasi Oaths (Matt. 5:33-37; 23:16-22)

While there is a difference of opinion in the possible use of oaths as requested by governmental authorities, and while all Christians should be kindly and tolerant in such an area, it does seem to some of us that there are oaths which are permissible. The example of God (Heb. 6:13-18), of the Son of God (Matt. 5:33-37), of the Son of God (Matt. 23:16-22) is the best example.

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May 11

The Right Use of Sunday

Exodus 20:8-11; Mark 2:27, 28;
Luke 4:16ab; 13:10-17

MEMORY SELECTION: Remember the sabbath day, to keep it holy.—Exodus 20:8, A.S.V.

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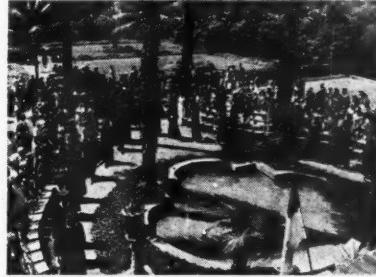
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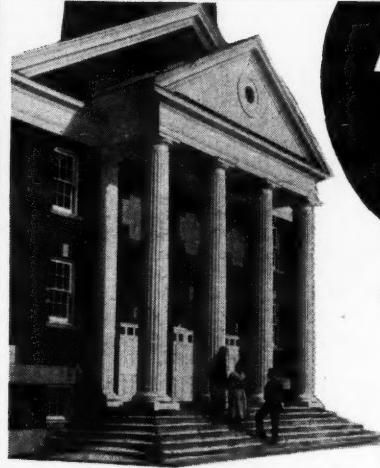
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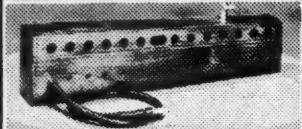
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Once again we are faced with the teaching of the Word of God which impinges very definitely upon our present-day living. That the observance of the Lord's Day has taken quite a different form from our father's day is apparent to any who have been reared in the old-fashioned godly home. We cannot but believe that Christians today who do not observe the Lord's Day are missing out in one of the very wonderful provisions of the Lord for His people.

Of course, we must avoid the pitfalls of legalism. We must beware of the insidious error of the Seventh Day Adventist, who would make the keeping of Saturday a necessary appendage to faith in the Lord. This group becomes the modern representative of those in the early Church who rose up saying that it was needful "to command them to keep the law of Moses" (Acts 15:5). The early Church gave its emphatic answer to any such contention (Acts 15:8-11, 19-21, 28, 29). Indeed, such passages as Colossians 2:16, 17 and Galatians 4:9-11 ought to deter us from attaching special significance, so far as salvation is concerned, to the observance of any day or days.

On the other hand, we are free to admit gladly that Christians from earliest days have observed the first day of the week as specially set aside (cf. I Cor. 16:2; Acts 20:7; Rev. 1:10). Early documents of the Church, such as the Epistle of Barnabas, the Didache, the writings of Ignatius and Justin Martyr, leave no doubt that Christians worshipped on the first day of the week.

While we would earnestly warn against any view which would make the keeping of any day essential to salvation, nevertheless, we would plead for an avoidance of worldly practices and conduct on the Lord's Day. We can gain from the Scriptures that the day should be one of rest and worship and of a ministry of good to others. We believe that our fathers were right in setting it apart as a special day, though, of course, we would acknowledge that every day ought to be lived as unto the Lord.

I. The Jewish Sabbath (Exod. 20:8-11)

This commandment has to do definitely with the seventh day of the week, the day we call Saturday, as the day given to the Jewish nation to observe. So far as Israel was concerned, it was to be observed by complete rest (Exod. 35:2, 3). The penalty for the breaking of this regulation was death (Num. 15:32-36).

II. The Use of the Sabbath (Mark 2:27, 28; Luke 4:16ab; 13:10-17)

When our Lord came to earth, the observance of the Sabbath Day had been added to by rabbinical restrictions, and the plain application of the Old Testament teaching was in many cases evaded through rabbinical casuistry.

For example, the Pharisees attempted to condemn our Lord as a Sabbath breaker because He allowed His disciples, when they were hungry, to pluck ears of grain and eat them as they walked through the fields on the Sabbath Day (Matt. 12:1-8). The rabbis thought of the day as an end in itself. They held



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that whatever hardship a man might suffer, the institution of the Sabbath must be preserved inviolate. In other words, they taught that man was made for the Sabbath.

It is apparent that our Lord did not discredit the Sabbath as an institution. After all, He attended the synagogue on the Sabbath Day (cf. Luke 4:16). However, He did insist that the humane element was perfectly in keeping with the plan of God in instituting the day. In one of the numerous claims which He made identifying Himself as the Messiah is this striking one, "For the Son of man is Lord of the sabbath." So if there is any question concerning His introduction of the humane element into the observance of the Sabbath, it is immediately dispelled on the basis of His authority as the Messiah.

You will notice in the Scripture cited for this section of the lesson there is at least a threefold emphasis. The Sabbath was instituted by God for man's good. It was a day of rest and blessing. Surely this is the emphasis of the statement, "The Sabbath was made for man." The setting of the day apart for the welfare of man was a most gracious provision of the Lord. It served not only to renew a man's physical powers, but was a constant reminder that he was not to live only for the things of time, but for God as well.

Luke 4:16 speaks of our Lord's going into the synagogue, and reminds us of the privilege of worship which we generally associate with this day. Luke 13 tells of the healing of the infirm woman and of the consequent controversy with the ruler of the synagogue. It is interesting to observe our Lord's justification of His action on the basis that the law itself permitted the releasing of a dumb animal from the stall and leading it to water. Surely such a provision would allow for greater release of a human being. Thus the day was used for a blessed ministry, in this case of healing.

While we recognize that there is a definite difference to be placed between the Christian Lord's Day and the Jewish Sabbath, nevertheless, we believe that here we have some suggestions as to a worthwhile use of the day in the matter of rest, of worship and of loving ministry to others.

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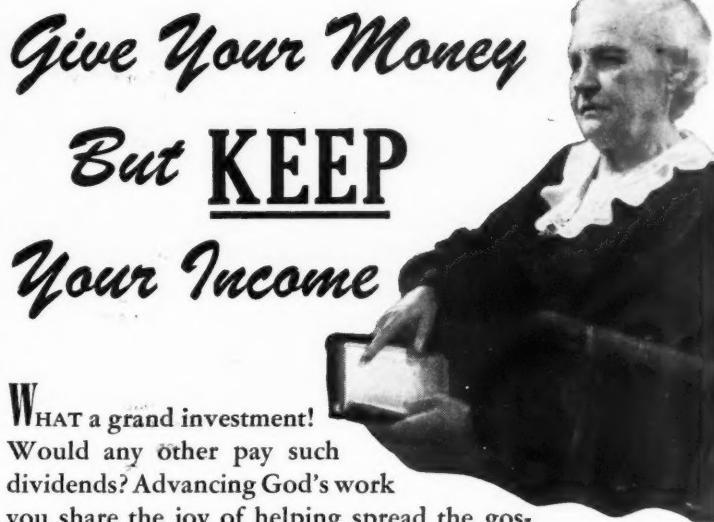
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J. A. SPRINGER, EDITOR

EASTER BEATITUDES

Blessed are they of the Easter faith,
For theirs is the risen Lord;
For them He lives, and to them He gives
The fountain of life restored.

Blessed are they of the Easter cheer,
For theirs is the burning heart;
For them the tomb is bereft of gloom,
They walk with their Lord apart.

Blessed are they of the Easter hope,
For theirs is the open gate;
It swings through the tomb to that other room
Where the Lord and our loved ones wait.

—Clarence M. Burkholder

+ + +

THE RESURRECTION

I. The Resurrection of Christ

1. Prophecy (Ps. 16:10)
2. Promise (Matt. 20:19; Mark 14:28; John 2:19-22)
3. Purpose (Luke 24:45, 46; I Cor. 15:17; Rom. 4:25; 8:34)

II. The Resurrection of Believers

1. Prophecy (Job 19:26; Ps. 49:15)
2. Promise (John 11:26)
3. Purpose (I Cor. 15:23-26)

III. The Resurrection of Unbelievers

1. Prophecy (Dan. 12:2)
2. Promise (John 5:28, 29)
3. Purpose (Rev. 20:11-15)

—Baskell V. Monroe

+ + +

BEAUTY

Look at a poor little colorless drop of water, hanging weakly on a blade of grass. It is not beautiful at all; why should you stop to look at it? Stay till the sun has risen, and now look. It is sparkling like a diamond; and if you look at it from another side, it will be glowing like a ruby, and presently gleaming like an emerald. The poor little drop has become one of the brightest and loveliest things you ever saw. But is it its own brightness and beauty? No; if it slipped down to the ground out of the sunshine, it would be only a poor little dirty drop of water. So, if the Sun of Righteousness, the glorious and lovely Saviour, shines upon you, a little ray of His own brightness and beauty will be seen upon you.

—F. R. Havergal

+ + +

Jesus came into the world to talk to men for God; now He is in heaven to talk to God for men.

—L. D. Ball

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

CRUCIFIXION CRIES

1. The Cry of Prayer (Luke 23:34):
“Father, forgive them; for they know not what they do.”
2. The Cry of Pardon (Luke 23:43):
“Today shalt thou be with me in paradise.”
3. The Cry of Provision (John 19:26):
“Woman, behold thy son!”
4. The Cry of Pain (Matt. 27:46):
“My God, my God, why hast thou forsaken me?”
5. The Cry of the Plan for Eternity (John 19:28):
“Jesus knowing . . . all things . . . accomplished, saith, I thirst.”
6. The Cry of Permanence (John 19:30):
“It is finished.”
7. The Cry of Parting (Luke 23:46):
“Father, into thy hands I commend my spirit.”

—Chester D. Reich

+ + +

EMBLEMS OF THE RESURRECTION

Nature is full of emblems of the resurrection. Every spring, in forest, garden, and field, “death is swallowed up in victory.” All winter the trees stand lifeless; the shrubs, the grasses, the flowers sleep in a sepulchre of snow. In the spring comes the dawn of new life. The drifts dissolve, the fountains flow, the rivers burst their icy bonds, the trees put out their buds, the roots and grasses awake from their chill slumbers, and the crocus peeps from the ground—the advance guard of that gallant host of flowers which will decorate the whole summer with their plumage. It is the resurrection time of nature. It is the Easter of the world.

—John S. Sewell

+ + +

WHY WE BELIEVE IN THE PHYSICAL RESURRECTION OF JESUS CHRIST

John 20:11-31

- I. Evidence that convinced Mary Magdalene (John 20:11-18)
- II. Evidence that convinced the women at the tomb (Matt. 28:1-10)
- III. Evidence that convinced the two disciples that lived at Emmaus (Luke 24:13-35)
- IV. Evidence that convinced Thomas (John 20:24-29)
- V. Evidence that convinced Saul of Tarsus (Acts 9:1-6)
- VI. Evidence that convinced John and Peter (John 20:1-10)
- VII. EVIDENCE THAT CONVINCED YOU AND ME
“You ask me how I know He lives?
He lives within my heart!”

Conclusion:

Christ said: “I am the resurrection and the life . . . whosoever liveth and believeth in me shall never die.”

—R. E. Moss

RESURRECTION DUTY

The risen Lord comes to us not only to give comfort and strength, to fill our souls with peace, but to send us forth in the same mission for which He came to the earth and in which He went down to the grave. It would have been comforting to the heart of the disciples to have Jesus remain with them, as the three on the mountain felt when they wished to abide there in the heavenly glory; but Jesus did not come simply that we might have the joy of salvation and of being with Him, but that we might take up His work and go forth on His mission. He breathed on them the Holy Spirit and then said, and now says to us: “I go to the Father: go ye into all the world and preach the gospel to every creature.” Happy are they who hear the resurrection words of duty.

—United Presbyterian

+ + +

THE CROSS

- I. The Symbol of Redemption (Col. 1:20)
- II. The Symbol of Righteousness (Luke 14:27)
- III. The Symbol of Responsibility (Matt. 27:32)
- IV. The Symbol of Reproach (Heb. 12:2)

—J. Allen Blair

+ + +

CHRIST, THE CENTER

Christ is the Answer to every question; the Center of everything.

1. The Central Figure of the Truth is Christ (John 14:6)
2. The Central Point of the Gospel is the Death of Christ (I Cor. 15:3)
3. The Central Fact of Power is the Resurrection of Christ (Eph. 1:19, 20)
4. The Central Administrator in the Church is the Spirit of Christ (I Cor. 12:1-13)
5. The Central Business of the Church is to make Christ known (I Cor. 2:2)
6. The Central Purpose of God is to sum up all things in Christ (Eph. 1:10)
7. The Central Grace which moves is the love of Christ (II Cor. 5:14)

—F. E. Marsh

+ + +

RISEN WITH CHRIST

As the Saviour of men rose from His tomb, so made He it possible, through His resurrection, for us to rise from the tomb of our sins, and doubts, and fears into a newness of life, and freedom, and happiness.

—Author unknown

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There is a great deal more said in the Bible about praise than prayer; yet how few praise meetings there are.

—D. L. Moody

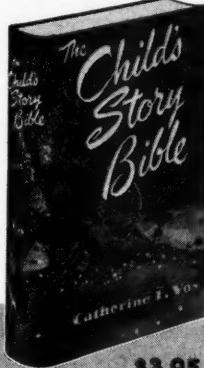
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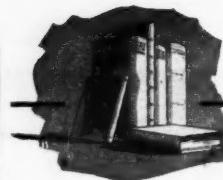
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NEW BOOKS

G. COLEMAN LUCK, EDITOR

The Genius of the Gospels, by Merrill C. Tenney.

Here is a scholarly and spiritual approach to the four Gospels by the director of the Graduate School of Wheaton College, whose degree of doctor of philosophy in Biblical and Patristic Greek was awarded by Harvard University. Presented first as the 1951 mid-year lectures at Western Conservative Baptist Theological Seminary in Portland, Ore., the studies are entitled "The Gospels as Historical Documents," "The Gospels as Biographical Sketches," "The Gospels as Homiletic Treatises," and "The Gospels as Spiritual Guides."

In achieving his purpose to capture the essential message of the early Christians, the author has brought forth "things new and old." The similarities and differences in the Synoptics and the Johannine Gospel are clearly presented, and the technical problems are dealt with; but the person of Christ is given pre-eminent consideration. Analytical minds will appreciate Dr. Tenney's succinct outlines. In the opinion of this reviewer, the outline of the organization of Matthew's Gospel, the discussion from Mark's Gospel of "the cost of effective activity," and the comments on John 3 as a study in soteriology are alone worth the price of the book. The preacher with a homiletic mind will find in this volume the genesis of many vital and practical messages.

119 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1951). \$2.00. H.I.N.

Christ the Divine Comforter, by Robert L. Evans.

In this brief volume, the author has brought together many truths from Scripture regarding the ministry of Christ for the comfort of His people. The first chapter is devoted to the revelation of God in Christ as "the God of all comfort." Succeeding chapters deal with the comforting character of Christ in His public ministry on earth, in His present ministry on our behalf in heaven, and in connection with His return and throughout eternity. Worth reading and keeping, and worth passing on to others as well.

94 pages. Author, 1514 Sierra Vista, Alhambra, Calif. (1951). \$1.50. J.A.S.

Wet Science Invades the Schools, by Ernest Gordon.

This book contains two parts. Part one is a proposed reorientation of temperance instruction and how it infiltrates the Protestant churches. Part two has thirteen documentary briefs which have as their aim the testing of the Yale-alcohol science. This presentation is followed by an appendix giving an analysis of alcohol and social responsibility.

This book should be in the hands of Christian leaders, especially those responsible for the creation of sentiment concerning this important matter. The author is known to the Christian readers of America as a man of deep insight and a faithful witness of the truth. For about half a century teaching concerning the harmful effects of alcohol on the human system has been given a place in the textbooks of American schools. According to the author, there is now being carried on a propaganda which seeks to modify and thereby nullify the Christian temperance movement. The author declares that the effort at reorienta-

tion has been assumed by Yale. Certainly in the light of what the leading medical authorities say about the effect of alcohol on the human system, this exposure is to be welcomed.

146 pages. National WCTU Publishing House, Evanston, Ill. (1951). \$2.00. P.B.F.

Protestant Panorama, by Clarence W. Hall and Desider Holisher.

The subtitle of this handsomely and profusely illustrated book is "A Story in Text and Pictures of the Faith That Made America Free." There is a brief introduction by Charles P. Taft, which begins thus with a common false assumption of the liberals: "The idea that every person is a child of God . . . has been a revolutionary and explosive concept."

The story begins with the Pilgrims, the Puritans, Roger Williams and William Penn, and continues on down to "released time," the World Council of Churches, the Gideons, Walter A. Maier, Charles E. Fuller and Billy Graham.

A very interesting and informative account in word and picture. The page size is unusually large, about 7½ x 10.

180 pages. Farrar, Straus and Young, Inc., New York (1951). \$4.00. J.A.S.

The Bible and Modern Science, by Henry M. Morris.

An excellent volume written "to win people to a genuine faith in Jesus Christ as the eternal Son of God and their personal Saviour, and to assist in the confirmation and strengthening of the faith of those who have already received Him in this light" (preface). Himself a scientist, the author gives us the results of his thoughtful research into scientific matters related to biblical truth. He refutes false evolutionary notions so prevalent in our day. He presents abundant evidence from anthropology, archaeology, geology, and history in confirmation of the teachings of Scripture. Written so as to be readily understood, this book will be of high value to young people and others whose minds are confused by contemporary scientific and pseudo-religious theories.

191 pages. Moody Press, Chicago (1951). \$2.50. J.M.

Renaissance to Reformation, by Albert Hyma, Ph.D.

One of the foremost authorities in the field of medieval history, and a noted scholar of the University of Michigan, has given in this volume a study of the religious, social, political and economic developments of the Renaissance period. The book contains much important information that is vital to an understanding of present-day trends. This information is brought out in an especially forceful way through the biographical sketches of the famous men of the time. These will give new insight into the work and desires of such leaders. We recommend this book as one that will prove valuable to the student.

586 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1951). \$6.00. M.N.

BOOK BRIEFS

Questions Children Ask, by Dena Korfka. An interesting and attractive presentation of the answers to 39 puzzling "questions children ask," a companion volume to the earlier *Can You Tell Me?* Subjects dealt with cover a variety of matters both in the physical and religious realm. The religious viewpoint is strongly Calvinistic. 96 pages. Zondervan Publishing House, Grand Rapids (1951). \$1.95.

The Bible Story, by Marian M. Schoolard. This volume of Bible stories, planned

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for children 9-15, intentionally leaves out much detail of Scripture history in the attempt to bring out the unity of the narrative and to show the outworking of the plan and purpose of God. While not without merit, the present reviewer feels that in many places the stories have been so abbreviated as to lose considerably in interest. 124 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1951). \$2.00.

Arnold's 1952 Commentary, by B. L. Olmstead. Anyone teaching the International Sunday School lessons will find much help in this commentary; the explanations are very good and the illustrations excellent. 285 pages. Light and Life Press, Winona Lake, Ind. (1951). \$2.00.

The Minister's Manual, compiled and edited by G. B. F. Hallock and M. K. W. Heicher. This study and pulpit guide for 1952 contains suggested outlines and materials for each Sunday of the year, plus a great deal of additional information with regard to various church activities. Helpful for ideas, but if used too constantly as a "crutch," it could have a damaging effect on the pastor's personal study. 334 pages. Harper Bros., New York (1951). \$2.75.

Gleanings from the Word, by Keith L. Brooks. A series of helpful devotional messages dealing with various interests in the Christian life. Topical and scriptural indexes make the volume more useful. 160 pages. Van Kampen Press, Wheaton (1951). \$2.00.

Falcon Range, by May Hall Thompson. Entertainment and education with Christian influence are artistically combined in this stimulating story for early teen-agers. 128 pages. Van Kampen Press, Wheaton (1951). \$1.50.

Hidden Valley, by Douglas C. Percy. This mystery novel presents a thrilling story of experiences of an African missionary, written by one who was himself a missionary and is at present editor of the *Sudan Witness* magazine. A real missionary challenge! 155 pages. Zondervan Publishing House, Grand Rapids (1951). \$2.00.

The Word Lives On, edited by Frances Brentano. Sixty-four selections from outstanding works of popular and classical fiction published during the past fifty years, chosen because of literary merit, entertainment value and spiritual significance. Some portions reflect liberal religious notions, but a sufficient number have beauty of thought and real spiritual value to make the book very worth while. 355 pages. Doubleday and Co., Garden City, N.Y. (1951). \$3.95.

The Home Bible, by Ruth Hornblower Greenough. This volume, edited and arranged by the author for family reading from the Authorized Version, will, we feel, be of little value to the one who holds that "all scripture is given by inspiration of God," as the editor has selected what she considers to be the "best" of the canonical writings along with the Apocrypha, which is placed on a par with the Scriptures. 323 pages. Harper Bros., New York (1950). \$6.00.

Humanistic Ethics, by Gardner Williams. The author, professor of philosophy at the University of Toledo, presents a system of ethics spoken of as "hedonic individual relativism." He denies some of the basic teachings of Christianity and on the other hand assumes that "all cultural evolution is absolutely dependent upon biological evolution. All good is held to be relative, and 'the alleged supernatural is fictitious.'" 223 pages. Philosophical Library, New York (1951). \$3.75.

Let's Live! by Claude Richards. This work on ethics contains "a program of conduct" by a Salt Lake City businessman who is an active Mormon. Almost every facet of daily living is briefly dealt with and a multitude of good things are said, including many quotations from Scripture; but the approach to life's situations is not made basically from the authoritative statements of the Word of God. 206 pages. Exposition Press, New York (1951). \$3.00.

The Ten Commandments Will Not Budge, by B. A. Maurer. A brief but valuable

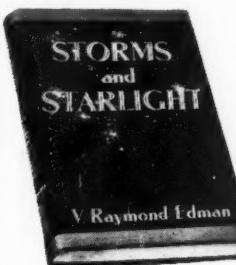
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Tommy's mother can hardly comprehend what the neighbor had said

... it seems as though she surely must be talking about someone else. But she cannot blot out the evidence of her own eyes—in spite of the innocence on her sleeping nine-year-old son's face . . . these roller skates stolen from the department store counter. With a feeling of sick helplessness she realizes that her boy could become a

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commentary on the Decalogue, by one who for twenty-eight years has been a Lutheran pastor in Milwaukee. As some others do, the author counts Exodus 20:3-6 as the first commandment, and divides the injunctions about covetousness to make the ninth and tenth. This is a well written and very useful exposition of a greatly controverted portion of Scripture. 104 pages. Concordia Publishing House, St. Louis (1951). \$1.75.

Uncle Hiram Says, by Floyd H. Jobst. A collection of 43 brief philosophical discussions of many of the problems and situations of life. Much common sense is brought to bear on these matters and the principles of Christianity are often applied, although not always with perfect fitness. 140 pages. Exposition Press, New York (1951). \$3.00.

Showers Upon the Grass, by Bob Jones, Jr. Ninety-eight brief devotional messages with a well selected poem for each. These articles, which first appeared in the syndicated column, "A Look at the Book," contain many seed thoughts for radio messages or sermons. 185 pages. Zondervan Publishing House, Grand Rapids (1951). \$2.00.

Is the Fig Tree Cursed Forever? by David L. Cooper. A brochure written by a scholar who specializes in the truth concerning Israel, answering the above question from the Word of God. 20 pages (paper). Biblical Research Society, Los Angeles (1951). 25c.

They That Sow in Tears, by David L. Cooper. An interesting exposition of Psalm 126, emphasizing the types given, their prophetic significance, and the fulfillment in our present day. 43 pages (paper). Biblical Research Society, Los Angeles (1951). 40c.

The Seven Words, by Clovis G. Chappell. This series of sermons on the last seven words of Jesus from the cross vividly portray the scenes as they radiate the love and strength of the Saviour against the dark background of human weakness and sin at Golgotha and in the world today. There may be, however, room to question some of the author's statements as he attempts to depict the reactions of the personalities concerned. 78 pages. Abingdon-Cokesbury Press, Nashville (1951). \$1.00.

The Ecumenical Movement, by Leonard Hodgson. The author, in these three lectures given before the University of the South, Sewanee, Tenn., attempts to give a history of the ecumenical movement, without registering his own private opinion. A valuable document, since it presents without prejudice the essential facts concerning the history of this movement. 50 pages (paper). University Press, Sewanee, Tenn. (1951). 50c.

Joyful Journey, by Isabel Crawford. The experiences of this pioneer, who here presents her third book concerning her missionary work among the Kiowa Indians in Oklahoma, will prove informative as well as inspiring to the reader. The writer found much joy in the service of her Lord despite the handicap of deafness. Her keen sense of humor and vivid descriptions make the book especially interesting. 176 pages. The Judson Press, Philadelphia (1951). \$2.50.

The Superstitions of the Irreligious, by George Hedley. A disappointing and superficial book that falls far short of the brilliancy its clever title would lead the reader to expect. While the author rightly charges the irreligious with prejudice and intolerance in regarding religion as unworthy of consideration, it is easy to see that he himself is a liberal of the liberals with a hearty contempt for the conservative faith. 140 pages. The Macmillan Co., New York (1951). \$2.50.

O Worship the King, by Zula Evelyn Coon. This book gratifyingly provides material to show that individuals can be moved Godward by a program that is chiefly musical, as well as by a combination of singing and preaching. Congregational singing is rightly emphasized in these services and there are programs appropriate for practically every department of church work. The contents are ingeniously organized and the publication is attractive. [Continued on page 594]

SCHOOLS [Continued from page 582]



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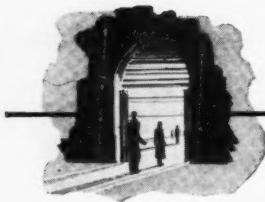
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INSTITUTE AND ALUMNI

HERBERT LOCKYER, JR. EDITOR

Institute Fieldmen Hold Conference

The fifteen field representatives of the Department of Stewardship gathered at M.B.I. for a conference January 28-February 1.

These men, who represent the school throughout the nation, gather annually to discuss their problems, to pray, and to catch once again the throb of life at the home base.

On the closing evening of the conference about 100 Institute employees and friends met for dinner at the McCormick Y.W.C.A. Robert L. Constable was master of ceremonies. Testimonies were given by a number of the fieldmen, W. S. Young from Pennsylvania, E. A. Elliott from California, and Henry Kraakevik from Chicago.

Theresa Worman, of WMBI, told the story of her conversion, and Dr. William Culbertson brought a short message on Psalm 15:2: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." From the verse he impressed upon those present the need for considering (1) our *walk*, (2) our *work*, (3) our *words*.

C.A.A. Head Visits M.B.I. Airport

Harry B. Pickering, head of the Schools and Training Section, Technical Personnel Branch, of the Civil Aeronautics Administration, Washington, D. C., personally visited the Institute's Wooddale Airport recently. He was very enthusiastic in his comments concerning the airport, according to Paul Robinson, co-ordinator of the Missionary Technical Course.

While at the airport he saw the mechanics department, which has now received the approval certificate of the C.A.A. During the afternoon, he also saw the film, "To Every Creature," which he spent an hour discussing.

Moody Chorale Plans Spring Tour

The forty-five voice Moody Chorale, under the leadership of Don Hustad, plans to tour Wisconsin, Minnesota, Iowa, and Nebraska April 10-20.

Their program includes seventeenth century motets, new arrangements of hymns and gospel songs, and a selection of Negro spirituals. They also present in a dramatic manner the story of D. L. Moody, "Once in a Lifetime."

The tentative itinerary includes the following cities: April 10, Milwaukee, Wis.; April 11, Eau Claire, Wis.; April 12, 13, Minneapolis, Minn.; April 14, Waterloo, Iowa; April 15, Sioux City, Iowa; April 16, Omaha, Neb.; April 17, Marshalltown, Iowa; April 18, Oskaloosa, Iowa; April 20, Peoria, LaSalle and Western Springs, Ill.



ON TELEVISION. Kay Westfall, Dr. William Culbertson, and Bob Murphy on WENR-TV February 1. Dr. Culbertson is being interviewed concerning the purpose and details of the Founder's Week Conference. This popular Chicago telecast provided an opportunity for many viewers to learn of the work of the Institute.



ALUMNUS OF THE MONTH

THERESA WORMAN, director of children's programs on WMBI, is a graduate of MBI. She completed the General Bible Course in 1932 and the Christian Education Course in 1933.

THERESA WORMAN was speaker for the class of August, 1932. Her father was sitting in the auditorium, and the day after, he wrote to her saying, "Up until a few days ago Herman Worman was the father of Theresa Worman. Now Theresa Worman is the daughter of Herman Worman."

In the plan of God, Theresa was born into a home where mother and father were estranged from each other. They were Roman Catholics, but they were also estranged from the church. Thus their daughter grew up without any religious influence. One day she was invited to attend a Protestant Sunday school in her home town of Bradley, Ill. At the age of twelve she accepted the Lord as Saviour.

Her love for boys and girls was evidenced during high school days when every Sunday afternoon she conducted a large class in the church. Later, in her early twenties, while working in her father's business, the Holy Spirit spoke to her about preparation for Christian service and led her to M.B.I.

Through the Institute radio station she now ministers daily to the millions in the Chicago area. From her pen have come ten storybooks and one songbook for children. Moody Press has recently produced twenty-six of her Bible Story records.

To her friends she is known as Terry, but to thousands of K.Y.B. Club boys and girls she is Aunt Theresa. She is a happy, hilarious Christian with a heart of gold, a passion for the lost souls of boys and girls, and a deep love for the Moody Bible Institute.

Visits

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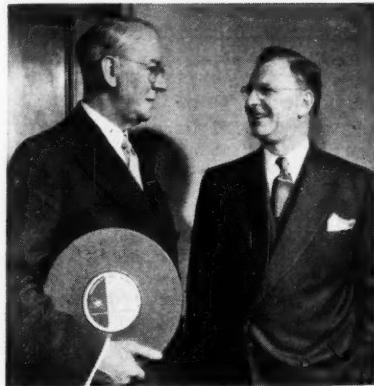
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Visits MBI



John Henderson, a member of the House of Commons of Great Britain, accepts MIS film from Vice-president Robert Constable.

John Henderson, of Glasgow, recently visited the Institute and spoke to the students and employees at the Monday morning Chapel Hour. He told of the influence of D. L. Moody on the people of Scotland, and how Tent Hall, a large mission which stands today in the heart of Glasgow, was started by Moody. He also told of the work of the Fact and Faith Committee of Great Britain, of which he is a member. This committee is responsible for the showings of Moody Institute of Science films in Great Britain.

Mr. Henderson took back to Great Britain a master print of "Hidden Treasures," from which copies will be made for distribution to schools, universities, and churches throughout the British Isles.

Liu Returns From Formosa Trip

Harry Liu, who directed the distribution of 400 copies of the Institute's correspondence course, *Scripture Truth*, in the Chinese Nationalist Naval Academy in Formosa, visited the Institute during Founder's Week. Philip R. Newell and others, on the night of January 31, offered prayer that he might attend the conference. On that very night, Mr. Liu arrived at MBI.

Mr. Liu, who works with the Pocket Testament League, brought with him a number of examinations in Chinese submitted by those who studied the *Scripture Truth Course*. The course was translated into Chinese by Abraham New, a graduate of MBI.

Alumni Association Holds Annual Meeting

Seven hundred alumni and friends gathered in the Institute dining room February 5 at 1:15 for the annual meeting of the Alumni Association.

Dr. Culbertson spoke briefly on II Timothy 2:2; President Al Smith led in the songtime. Executive Secretary Herbert Lockyer reported that there are now thirty-nine active alumni fellowships in the United States, seven groups abroad, and eleven groups in the United States in the process of organizing—making a

total of fifty-seven fellowships. Vern Mortenson, the treasurer, reported that giving to the Alumni Fund increased 20 per cent in 1951 over the previous year. Seventeen per cent of the former students on the mailing list gave to their alma mater in 1951.

Free—The Moody Alumni News is sent without cost to all former students of the Day, Evening, and Correspondence Schools. If for some reason you are not receiving your copy, write to the Alumni Association, Moody Bible Institute, 820 N. LaSalle Street, Chicago 10, Ill.



Smith

Al Smith '37, of Singspiration, was re-elected president of the Association for another two-year period. Other officers are: vice-president, Samuel R. McDill '40, pastor, Christian Fellowship Church, Hammond, Ind.; second vice-president, Alex Koval '39, assistant pastor, Midwest Bible Church, Chicago, Ill.; treasurer, Vern Mortenson '37, assistant director, Evangelical Alliance Mission, Chicago, Ill.; secretary, Myrtle Mesler '42, secretary at Moody Church, Chicago, Ill.

New regional directors are Melvin S. Hansen, Harvey, Ill.; Howard Hermansen, Dr. Harold L. Lundquist, Alvin Bray and Robert Swanson, all of Chicago; William Kuhnle, Milwaukee, Wis.; George Santa, Hermosa Beach, Calif.; Robert Young, Tulsa, Okla.; J. Allen Blair, Flushing, L.I., and Carl Brown, Fort Wayne, Ind.

Milwaukee Bible Class Numbers 450

Nearly 450 persons are enrolled in the weekly Bible class taught for the past four years in Milwaukee, Wis., by Philip R. Newell, MBI dean of student affairs. The class meets in the Wisconsin Tabernacle (not the Milwaukee Gospel Tabernacle, as reported in Institute and Alumni for January). One family drives from Green Bay, Wis., 111 miles away, to attend the weekly sessions, and one or two members attend from Madison, Wis., 83 miles distant. One series of studies taught by Mr. Newell in the Milwaukee class is now in book form under the title, *Daniel, the Man Greatly Beloved, and His Prophecies*.

Faculty Engagements

Dr. J. C. Macaulay—July 14-17, American Keswick Conference, Keswick Grove, N.J.

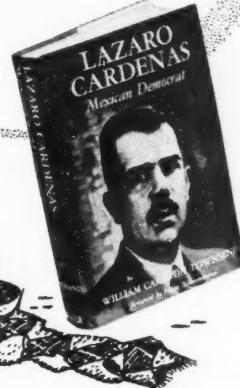
Philip R. Newell—March 30 and May 18, Christian and Missionary Alliance Church, Chicago, Ill.

J. Arthur Springer—April 6, Good News Chapel, Wauwatosa, Wis.

Moody Chorale—April 5, Youth for Christ, Elmhurst, Ill.; April 27, First Baptist Church, Mishawaka, Ind.; April

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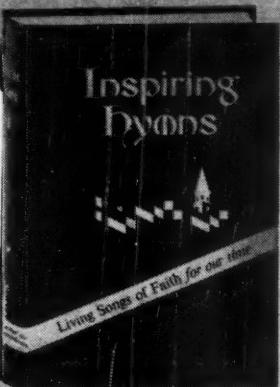
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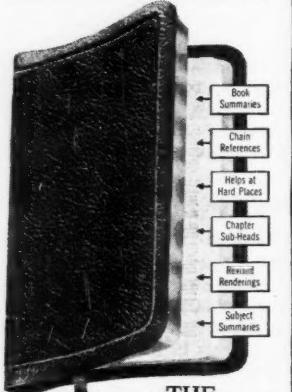
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27, Northwest Baptist Church, Chicago, Ill.; May 10, West Suburban Youth for Christ, Downers Grove, Ill.; May 18, South Baptist Church, Belvidere, Ill.; May 18, Gospel Tabernacle Church, Rockford, Ill.

Colportage News

A total of 9,227 Colportage libraries were placed in that many classrooms last year. This compares with 7,251 libraries sent out in 1950. A total of 240,000 pupils received free copies of the Gospel of John; 162,730 copies of *Pocket Praises* (a miniature hymnal) were sent to the schools for their use there; 14,172 pupils earned copies of the *Pocket Treasury* through the memory program, while 4,796 earned New Testaments through further memory work.

An investigation tour during the year through areas where the literature had been sent, revealed that this literature was being used in an unusually profitable way. Letters received daily confirm this.



Outreach for Shut-ins

[Continued from page 561]

an escape from reality, and our wise Creator put in every one of us that means of escape. It has to be controlled and trained, but it's there. It's called imagination. . . I suggest that Miss Jackson's sister become a writer of Christian fiction. There is a need . . . and the woman mentioned seems to be in a position to be a blessing to others.

Florence H. Plumstead, Clemenceau, Ariz.—

The need for writers is urgent. . . It means study, then work and more work—the ability to keep on in spite of rejections and discouragement. But for some reason . . . writing seems to be peculiarly the right vocation for a person who is not well. . . Many of us who fill the pages of the Sunday school papers weekly do it with much pain and fatigue. . . The returns in money are not large, but the returns in joy and satisfaction are large, indeed.

Mrs. Bernice Font, Ionia, Mich.—

She might feel burdened to have an afternoon Bible study class each week for all who wish to attend. It might be possible to interest some who do not attend church, but who are interested in the Bible, as well as some who are trusting in good works for salvation.

Leonard B. Butzel, New York, N.Y.—

It is my suggestion that she invite her friends and Christian acquaintances into her home for Bible study and fellowship around God's Word. . . I received tremendous help by attending Bible classes in one Christian home immediately after my conversion.

Have some of these letters spoken to your heart about something you might be doing for Christ? If so, why not make this a matter of special prayer and, as God leads, "launch out into the deep"?

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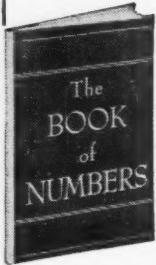


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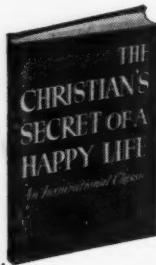
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Great Leaders of the Early Church and Great Leaders of the Reformation, by Gerald R. Giving. Two illustrated booklets that present interesting facts concerning the life and work of prominent leaders in church history. 14 pages each (paper). Augsburg Publishing House, Minneapolis (1951). 20c each.

The Little World of Home, by Wilfred and Frances Tyler. The ideals and suggestions set forth in this volume should be a challenge to young people contemplating marriage, to young married couples, and to those who have for some time had the privilege and responsibility of maintaining a home. A most practical approach to the subject of building "the little world of home." 120 pages. Broadman Press, Nashville (1951). \$1.50.

Preaching from the Prophetic Books, by Andrew W. Blackwood. An excellent volume which uncovers the many rich and varied preaching values in the books of the prophets. Seven leading prophetic books are presented in concise, sound, well-organized discussions. 224 pages. Abingdon-Cokesbury Press, Nashville (1951). \$2.50.

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Selections from the Journal of George Fox, arranged and edited by Thomas S. Kepler. 38 pages (paper). The Upper Room, Nashville. 10c.

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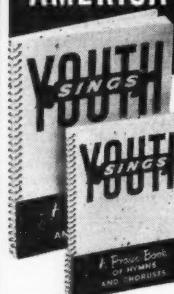
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YOUTH

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PRINT with a PUNCH

If you find your Christian literature dull, uninteresting, lacking in real punch, this is for you!



Carl Sheneberger photo

THE Christian fellows and girls on their way to Sunday school that brisk morning might have invited the fellow in the old khaki trousers and patched sweater to come along if they had known how discouraged he was down inside. As it was, they passed him by, and he looked enviously at them. They were happy; he wasn't.

The fellow, whom we'll call Bill, had tried almost everything in the books to get a thrill. Now he'd decided to leave town for a fling at something else. Suddenly, unexplainably, he decided to follow the others into Sunday school, invited or not. Yet as he walked toward the church he chided himself, "What th', you ain't been to church since you toddled!"

Greeted warmly, he was shown to a class. Though the lesson was good, he remained unmoved. Probably had it not been for the Sunday-school paper he received, his life would have been unchanged. It was "The Kid," a pointed, true story of an ex-boozie runner and dope addict, that spoke to Bill. "You're 'the Kid'!" he kept telling himself as he read it after leaving the Sunday school. In some respects the story was like his own, only "the Kid" had found happiness in Christ.

Later that day Bill knocked at the pastor's door, and announced that he wanted to get what "the Kid" had. He, too, would like to quit his old sinful habits and live a decent, upright life. Patiently, the pastor showed Bill from the Word how he also could have a personal relationship to Christ, and a short while later, at the evening service, Bill was telling the church congregation that despite the old khaki pants and patched sweater he was one of them, "another kid whom the Lord rescued."

All this took place about four years ago in Waukegan, Ill. Soon afterward Bill joined the Army, but the Waukegan church still hears from him. In one recent letter he told of his progress to top

sergeant, but these words gladdened the hearts of the church people most: "I'm still telling people how I got saved by a story in that Sunday-school paper. Several already have been won to Him by my testimony."

♦ WHEN Bill's story was passed on to the editors of *Power*, the Sunday-school paper which Bill read, they rejoiced and added it to countless other exhibits in their case for the real-life story. Though this paper also contains fiction and other special features, from its beginning in January, 1943, it has specialized in stories and articles telling how people from various stations of life have found forgiveness and satisfaction in Christ.

Such real-life features, combined with colorful layouts and art illustrations, are credited largely with the popularity of *Power*, which today is read by more than 265,000 teen-agers and young adults across America. The overall purpose of the paper is to answer this question which is in most teen-age minds: "Does Christianity really work? And if so, who is making it work?"

Many leaders believe that this approach has helped keep Sunday-school papers in countless Bible-believing churches. A decade ago, most such papers dealing with Bible truths were so dull and unattractive that few teen-agers bothered to read them. And the more readable papers were full of fiction and general-interest subject matter that had little or no connection with such vital things as salvation and victorious Christian living.

Then *Power*, with Laurin J. Zorn, an ex-trade paper editor, directing its editorial program, appeared on the scene. Without preaching directly at the reader, it sought to demonstrate that Christ really is the *answer*, just as was being faithfully taught in Sunday school and from the pulpit. In interesting, easy-to-read stories, testimonies were presented from athletes, war heroes, ex-

gangsters, successful business and professional people.

Today, James R. Adair, who succeeded Zorn five years ago, when he joined a Christian book publisher, maintains this same formula. More recent true stories have spotlighted testimonies of ex-atheists, a former movie and opera star, an ex-professional strong man, a millionaire building contractor, as well as such everyday people as a groceryman and a truck driver. Each story has added up to this: "I have left my sins to follow Christ and my heart is satisfied."

♦ THESE real-life stories have affected readers in various ways. Some have responded to a particular testimony; others have gained spiritual ground as a result of the overall week by week impact. A boy read a story three months ago, then when he got news that his best friend had been killed, he went to his room and asked Christ to save him. A girl in Arizona, inspired by the weekly stream of testimonies, enrolled in a school to prepare for full-time Christian service. The story of a condemned murderer who received Christ was read at a prison meeting in Joliet, Ill., and one young prisoner lingered after to get "what the fellow in the story had."

Curiously enough, the real-life stories affect older people in much the same way. Adults have been known to receive Christ, drop worldly habits, and step out as active witnesses. However, teen-agers have never been guilty of what two elderly women did after reading the story of a handsome banker. One spinster, perhaps noting that he was a widower, wanted him to become a pen pal; the other suffering from arthritis and a bad case of presumption, asked the banker if he couldn't send her to Florida for her health. On the more sane side, the same Christian banker had the opportunity of testifying to a large portion of the student body of a Midwestern high

[Continued on page 600]

Streamline YOUR SERVICE...

At the Bedside

By Chaplain Alvin Bray

Another in a series
designed to help you
do a better job
in your Christian service.

If you've ever been sick . . . really sick, you know that's one time your thoughts turn to God. You examine yourself. You vow you'll walk closer to Him if He'll give you back your health.

That's why the hospital is a "natural" for doing personal work. But while a patient may be ready for the gospel, his very sensitiveness at that time may cause him to take offense very easily. Also, there are rules to be learned and obeyed.

First, proper contact must be made with the warden or hospital supervisor for permission to do Christian work. It may be well to have your pastor make the contact for you. You must be very careful not to violate existing regulations.

Some have acted unwisely in this respect and have thereby closed some of our hospitals to the gospel! I have seen fine, well-meaning Christian young people zealously doing service for Christ, but in utter defiance of existing regulations of the hospital!

My advice to any Christian worker is to be sure he makes contact with his own organization, or works through some properly authorized organization in doing hospital work. If no organization exists, there is usually a chaplain; work through him. If he is not a Bible-honoring, born-again Christian and you cannot conscientiously work through his directives, then there is a right and proper way to organize to obtain appointment of a fundamental chaplain.

In the meantime, you must be patient, pray, and bide God's own time. Work only during visitation hours; cultivate the goodwill of the guards, nurses and attendants. Never defy them or talk back. Work only as, when and where permitted. Cheerfully obey all requests not to visit certain patients, and not to visit in certain wards.

♦ Has it occurred to you to ask whether you are fit for the work? Do you know you are saved? Do you pray regularly, daily? Do you read the Scriptures daily? Have you separated from all questionable things from which soul-winners must separate? How about your home, is it in order? How about your home testimony, is it respected? If you cannot answer



"yes" to each of the above questions, I do not personally feel that you ought to be doing hospital visitation at this time.

Do you have a personal relationship with the Holy Spirit? He has come into your life as certainly as you are a true believer, but how well do you know Him? Have you surrendered your life to Him? If you have, I believe there is a certain wisdom that will be given you in doing hospital visitation (James 1:5; 3:17; Luke 10:21). Certain self-evident facts will be revealed to the Spirit-filled hospital worker. For example:

Wisdom in the use of tracts: No tract entitled "You May Die at Midnight" will be handed a dying patient; no tract on "Demonic," "The Unforgivable Sin" or "Hell, a Terrible Reality" will be given a patient in a nervous ward or in a mental ward; no tract written with the express purpose of criticizing another man's religion will be handed a sick patient of that religion! Tracts such as the above may contain truths which we believe, but they are not suited for work among the very sick, discouraged and despondent! Tracts that contain truths pointing to the great theme of God's matchless love as revealed on the cross, and plainly dealing with salvation of the soul, are the very best for hospital work.

Wisdom in contact with the sick: The Holy Spirit will lead you to be quiet. You will not be loud or boisterous; you will not "preach to the ward" or "pray to the ward." You will not create scenes, or in any other manner cause the patients to be embarrassed by your presence, your speech, or your prayer. You will not force yourself upon the sick, or disturb the patients who have guests. On the other hand, you will be led by the Holy Spirit to be genuinely sympathetic and helpful; you will seek definite guidance from above; you will have a growing burden for lost and dying men!

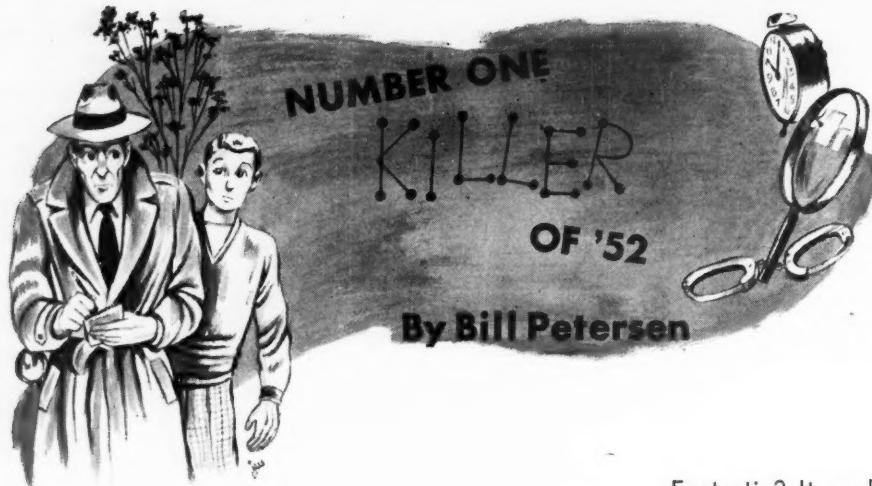
Wisdom in conversing with the sick:

You will not be led of the Holy Spirit to argue with any patient about any matter whatsoever. Especially will you not be found arguing about his religion. If he could not see the fallacies of his religion when well physically, mentally and emotionally, he cannot see those fallacies when ill. Just talk about Jesus Christ and you'll help the sick one to get saved and get well. Argue about his religion and you may destroy any hope he has left. You most certainly will destroy much of his confidence in you and in your ability to lead him to the Saviour!

♦ But suppose you have met the above tests, you know the Lord, you know the Holy Spirit. Do you know your Bible? This point is made last, but it is by no means least! While interviewing many scores of Christian workers who come to this office constantly desiring to do Christian work in this institution, I have found that many do not know where to turn in their Bibles to properly deal with the lost. A majority cannot quote and locate six Bible verses on the subject of salvation. Some do not know a single verse on the subject! I have actually talked with Christians genuinely saved for years who did not know where to find the words of John 3:16 in the Bible! And they wanted to do work for Christ!

It is very important that you be able to locate as well as quote your verses. You will need to locate Scripture for the many unsaved, to win them to Christ; the "problem cases," to deal successfully with these matters; and the saints, who need Scriptures located for their comfort, for their faith, and for spiritual upbuilding.

May God bless you who would do hospital work, and always remember: "They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3, A.S.V.).



By Bill Petersen

Fantastic? It couldn't happen?

But it does . . . it happens to you every day.

LAST night I peeked out my bedroom window and saw, prowling across our lawn, a crouched form, staring through a huge magnifying glass. It was my friend Sam Shovel, second cousin of Sam Spade.

"What are you sleuthing for now, Sam?" I hollered into the night.

"Biggest case I've ever run on," he replied without looking up. "Bigger even than the one I just finished."

"You mean how February got its extra day this year?"

"Yep, that's the one. Quite simple, really, my boy."

"What was the solution, Sam?"

"Oh, I forgot now." Pulling a scoop from his back pocket, he began digging under our lilac bush. "But it's not important any more. Nothing like trying to find the Number One Killer of '52. Yep, biggest case I've ever run on."

"Mind if I follow along?"

"Nope. But don't make too much noise."

Quickly I ran outside and joined him. Before I had gone five yards with him, I snapped a dry twig.

Sam almost fainted. Then holding his magnifying glass two inches from my nose, he turned deadly serious. "Hmmm. This looks bad. Bad, my boy, bad." He shoved the glass back in his pocket, grabbed me by the right shoulder and questioned, "What were you doing five minutes ago?"

I shrugged my left shoulder and whined, "Nothing much. Just killing a little time."

Within a split second I was handcuffed and tied firmly to a sapling elm.

He looked almost as thrilled as I was surprised. "That's the crime, my boy, that's the crime. I have just heard your admission of guilt."

I was dumbfounded. "What crime? What guilt?"

"Killing time, my boy, killing time."

"Serious?" I asked.

"There's nothing worse. Killing time may be more serious than actual murder, for the slaying of time may mean the eternal loss for you in winning a soul."

"I never thought of it that way," I admitted.

"Time flies, my boy; but that's no reason you should grab a gun and try to shoot it down. Slain time makes poor eating. In flight it appears luscious, a good Sunday meal; but on the ground it is nauseating, instantaneously infected with the maggots Rue and Regret."

"But there are worse things than that, aren't there? What about war, persecution, hatred . . . ?"

"Nope," he interrupted. "Those things are bad, but the Number One Killer of '52 is killing time." He paused and leaned against the little elm. "Want to defend yourself? I always give criminals the benefit of the doubt."

♦ I SEARCHED for possible excuses. Finally I blurted out, "Everyone wastes time, Sam. It's sort of an innocent sport."

"A sport?" he repeated. "Maybe. No sport is simpler, more disillusioning, less satisfying, nor an uglier spectacle. One preacher said that the world's ugliest sight is a thoroughbred loafer who wouldn't hold up his basin if it were raining porridge.

"And it's not bad only because of what it keeps you from doing, but also because of what it makes you do. If the devil catches a man idle, he will set him to work, find him tools and before long pay him wages. And you know what kind of wages those are, don't you?"

"I know what kind the devil usually pays. But I don't waste too much time."

"In school?" he scared me with his knowing smile. "Those study halls?"

I blushed.

"You've got a job on Saturdays, haven't you? Is it the kind that a Christian should have? Or is it just a waste of time? That's important. One Roman emperor wasn't interested in ruling, but he was terrific at killing flies. That was old Domitian . . . he hated flies almost as much as Christians. But when a fellow's a king, there's not too much sense in stabbing flies. And you're a child of the King, you know." He squinted. "What kind of flies do you catch?"

"Wait a minute, Sam. This isn't Twenty Questions. I'm supposed to defend myself."

"Yep, I forgot. But a fellow can be very busy and still kill time. Old Nero ran up and down, challenging rival fiddlers; and a Parthian king forgot his kingdom completely, because he liked to catch moles."

I turned aside. I wasn't accustomed to sermons by detectives. "Don't get me wrong, Sam; I keep busy with good things."

"That can be just as bad. Some folk are so busy with good things that they forget God. They can't even spare God a half hour a day." He squinted again and I shuddered. "How much time do you spend alone with God?"

"Aw, give me a chance, Mr. Shovel."

"Devotions, my boy?"

"I try to have them. But you don't know how busy I am."

"Busy people need devotions more. Remember a fellow named Thomas More? The king of England came to see him one day, but couldn't get in. He said he was busy talking to the King of kings. Those are the kind of folk we need."

I felt the heat of a future electric chair or whatever time-killers get.

♦ "SORRY. You were going to tell me about your spare time. I suppose your walks to school are profitable. And I know that fellows are never too curious or gossipy, so we'll forget that." He checked two spaces in his notebook.

I just let him go on presuming. It was quite all right with me.

"By the way, my boy, what do you do for recreation?" Pensively he rested his chin against the elm bark. "Ah, I remember. Some old saint said a Christian's recreation should be always healthful, short, transient, recreative, and refreshing."

I didn't say a word.

With a wink, he asked, "How did you spend last Sunday, my boy? This is the one question we always catch them on."

"At church, most of the time," I answered proudly. [Continued on page 600]

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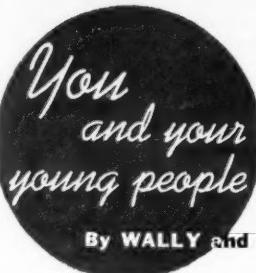
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Making the Most of Your BIBLE

By WALLY and ESTHER HOWARD

THIS month we have some very practical topics to suggest, following last month's discussion of the formation of the Bible. Let's get down to business now on how to put the Bible to use. For the first Sunday night, we're suggesting a questionnaire, which should lead to plenty of good discussion and enough information about your young people to help you work with them along these lines.

First Sunday: "Twenty Questions"

You might begin with the parable of the sower as recorded in Mark 4:1-20. Jesus told this story primarily to show the four kinds of hearers who listen to the Word, but it also pictures the three enemies that try to keep us, as Christians, from feeding on the Word. The devil seeks to snatch it away lest we think on it; our flesh has "no root in itself," and through laziness we wither when trouble hits us; and the world around us crowds out our time in God's Word.

Here is a potent picture of the battle every Christian faces. We must have God's Word regularly if we are to win, so the enemy (the world, the flesh, and the devil) tries to cut us off from our supplies.

Almost every Christian will admit that his biggest problem is getting time to be alone with God. It will never be convenient or easy, because the devil fights us hardest right at this point. He knows it is the point at which we win or lose. So now let's take a quick inventory of our own habits of Bible reading.

Pass out paper and pencils. Emphasize the fact that participants do not need to put their names on their papers. You are simply interested in finding out how the group as a whole answers, so don't make a joke of it. And here come the twenty questions:

1. Why should a Christian read his Bible regularly? How many reasons can you give?

2. How regularly do you read it?

3. What time of day do you like to read best? Morning? Last thing at night?

4. Do you feel that you are giving the Lord your best time?

5. What book and chapter are you reading right now?

6. Do you have a system for Bible reading? Explain it briefly.

7. How satisfactory is it?

8. How could you make it work better for you?

9. Do you ever write down your findings? Keep a notebook of them?

10. Name five things you've learned from your own personal reading of the Bible.

11. Which is your favorite book and why?

12. How many verses can you quote from memory?

13. What books about the Bible have you read?

14. Ever have a verse pop out of the page at you? Do you underline such verses when they strike you?

15. Have you read through the whole Bible at any time? The New Testament?

16. How many times have you started out to read regularly and gotten sidetracked?

17. What keeps you from reading the Bible more?

18. What's your biggest problem in understanding the Bible?

19. Are there times when you enjoy reading the Bible and other times when it's distasteful?

20. When you relax and your mind wanders does it ever turn to God's Word?

Second Sunday: "Be Your Own Cook"

We need to feed on God's Word as regularly as we eat.

You eat, don't you? Of course you do. Five times or more a day! But do you have the same appetite for the truth of the Bible? In Jeremiah 15:16 the Word is likened to food which, when we eat it, brings joy.

You don't have any trouble eating, because your mom sets the food out before you, but if you had to prepare your own meals it would be a different thing. One big reason the Bible doesn't mean more to people is because so few of them have learned to prepare their meals from it. That's what we need to aim toward, so here are some suggestions. You can get into a good discussion if your group includes some down-to-business kids who are in earnest about this.

1. Try using a modern language translation. There are several good ones: Williams, the Berkeley Version, Weymouth (the translation rather than the notes are recommended), and Montgomery's *New Testament in Modern English*. The Revised Standard Version is liked by some; many, however, feel that Dr. Goodspeed, one of the editors, has done in it what was done in both the Goodspeed and Moffatt versions. These should be avoided because they bear the doctrinal slant of their translators.

There are two reasons up-to-date

translations are often helpful. First, they take into consideration new manuscripts found since the Authorized translation of 1611; therefore they give us a more accurate rendering of the original. Second, their choice and use of words corresponds to the language most used and best understood today. Many, many problems are solved simply by reading a good modern translation.

2. Get some basic study books to help you in your reading. If you are reading John's Gospel, for instance, ask your leader or pastor about a good book that sets forth the purpose, the plan, and the outline of John. Have you ever used the Pilgrim Bible? It has an outline prefacing each book, and hundreds of marginal notes that are very helpful.



Galloway photo

3. Do plenty of meditating. Remember our parable from Mark 4? There the devil tries to snatch away the Word before it has a chance to put down roots. One of the great secrets of successful Bible reading is to mull over the truth you read. Don't go on until you've read, and reread, and thought about the truth before you. Apply it to your own life, examine yourself in the light of it, think of ways to realize it or make it real to others. Read Psalm 1 and Joshua 1:8 in this connection. Don't just read and hurry on. Meditate!

4. Use pencil and paper. Try keeping a notebook, where you jot down what you get out of a passage. If you use a modern translation, read by paragraphs and write down the gist of each paragraph. This will help you get an over-all picture of a chapter, and, in time, of a whole book.

Third Sunday: "Buddy, Can You Spare a Time?"

Ever go swimming where they used the buddy system and you paired off by twos and had to keep an eye on the other fellow? Sounds like a good idea for Christians to try. There's a passage (Eccles. 4:9, 10) where it says that "two are better than one" because they can help each other.

Why not try such a system in your group? Choose buddies (boys with boys, girls with girls, and so arranged that you can see each other frequently), and then plan ways to help each other. This will only work with kids who want to keep "on the beam" for the Lord, but it can be a terrific help, especially as far as the Bible is concerned. So here are a few suggestions:

1. Find a time to read and pray together. Even if it's only five minutes, see if you can't arrange it before school, during lunch hour, or right after school.

2. Compare notes. If you're reading the same book in your private time with the Lord, talk it over when you get together.

3. Check each other on your Bible reading and memory work, if you're memorizing key verses. Make your buddy tell you what he read last in his Bible, and you do the same to him.

4. Let your buddy in on decisions you make before the Lord, so he can help you keep them. If you face some temptation and trust the Lord to deliver you, let your buddy know. Help each other on such things.

5. Discuss ways and means of reaching others. You'll find that an active life of getting others to the Lord will be the greatest incentive of all to drive you into the Word of God. When you talk to others about Him and they ask all sorts of questions, you're going to have to learn the answers yourself.

Fourth Sunday: "Who's Reading You?"

The Bible is the best selling and the least read book in America!

Ever think about that, and why it is? There are Bibles everywhere, but people don't read them. They read us! And what they read in a lot of Christians stops them from going any further.

Paul said that we are letters telling about Christ (II Cor. 3:2, 3). Your life can be a living Bible from which everyone around you can learn God's message, and which will make them want to read the Bible themselves.

Discuss what the message is that we want people to read in us, and how to go about telling it straight. Is it a message that criticizes and condemns the sinner? Read John 3:17; II Peter 3:9, and similar verses. It is not our business to judge people for their worldly practices (though our lives may be a rebuke), but to attract them to the Saviour. His message is one of love. We must love people to Christ. How much love can people read in your life?

Try an object lesson based on II Corinthians 3:2, 3. Prepare several letters, sealed in envelopes, and pass them out to be read by members of the group.

1. Get invisible ink that comes out when heated over a flame. Write something like this: "Dear Friend, I am a very weak Christian. I'd like to talk to you

about God's love, but I can't get up the nerve."

2. Use a large childish scrawl for a short letter that doesn't really say much of anything, to picture an immature Christian who doesn't know how to speak of the Lord.

3. A preachy letter. "Dear Sinner, I saw you smoking today and was horrified. You are wicked and must surely die for your sins. Don't you know God hates sin?"

4. Write a good letter about the Lord, then dirty it up so that it can scarcely be read, to picture how sin and compromise can ruin the testimony of a life. "What you do speaks so loudly, I can't hear what you say."

5. Write a clear, attractive letter: "Dear Friend, I am deeply interested in you and the problems you face because I have a wonderful Friend who has all the things you need and want. He's waiting for you, and I want more than anything else to introduce you to Him."

Number One Killer of '52

[Continued from page 598]

"Fine, fine, but what did you do in the afternoon?"

"Oh, you know how it is, Sam. I had a late date Saturday night, and I needed a little extra sleep Sunday afternoon." I felt the detective's eyes eating a hole in my head. I explained, "Sunday's a day of rest, Sam."

He turned his back to me, but he was shaking his head sadly. "Yep, I know that, my boy. It is a day of rest from the cares of the world, but it's the Lord's day. Why should you waste more time on His day than on any weekday?"

I had visions of the gallows.

"Ah, my boy, make good use of your time." Suddenly he whirled, pointing a shaky finger into my stunned face; then looking into the sky with misty eyes, he quoted. "'A man's life is a tower, with a staircase of many steps, that as he toileth upward, crumble successively behind him. No going back, the past is an abyss; no stopping, for the present perisheth; but ever hastening on, precarious on the foot-hold of Today.'"

With that, he yanked his magnifying glass from his pocket and sauntered off in his usual crouched position. But as he left, I heard his voice trail, "Your responsibility, my boy, is that period of time called 'Now.' Redeem the time, my boy; the days are evil, you know."

I stared after him for a few minutes before realizing I was still handcuffed to the sapling elm. "Mr. Shovel," I yelled, "Mr. Shovel! I want to be loosened!"

Then I woke up. Yes, you guessed it; it must have been all a dream. But I'll never understand how I got handcuffed to a bedpost. Nor will I ever forget the lesson that Detective Sam Shovel taught me.

Print with a Punch

[Continued from page 598]

school when a Christian teacher who had read the story invited him to talk on banking, making any Christian applications he cared to.

♦ OBVIOUSLY, the majority of young peo-

ple who read Sunday-school literature with a gospel emphasis like *Power's* go to evangelical churches, and in most cases have already received Christ. For them, the real-life stories can bring a challenge to live a life of separation from the world and to influence others for Christ. For example, stories have been used to indicate that certain forms of entertainment are not consistent with a vibrant Christian testimony. In one story where theater attendance for the Christians was condemned, a girl in Pennsylvania asked the editors why. After reading a detailed explanation, the girl wrote again: "The problem is definitely settled in my heart now."

Some stories have stirred whole churches to action. For example, one hard-hitting it-happened-to-me story of a Midwestern girl who stayed home from her high school prom stimulated several churches to plan formal banquets and parties for Christian young people who would otherwise be idle on prom night.

The girl who told the story had been shown in a *Life* magazine picture story of commencement days in an average American high school; the caption below her picture said she stayed home because she was "a Baptist and doesn't approve of dancing." In *Power* she told about the *Life* photographer's coming to her high school, and went on to explain why she didn't attend the prom and the fact that she and other Christian young people in her church had fun of their own, but in a wholesome sort of way, at a formal progressive dinner. This story helped many readers facing the prom question to see why—through this girl's testimony—a prom was not for them either. Others who had already decided against dances before, were encouraged to meet another Christian teenster who put Christ first.

Another phase of the ministry of the real-life story is to disprove the idea that it isn't possible to live a Christian life in today's high schools and colleges. Stories which show Christian youth on campuses of "name" colleges and universities prove to readers that it is possible to live out-and-out for the Lord in such places, not only winning the respect of non-Christian classmates, but also winning many to Christ.

All these, however, are merely highlights. Today through the printed page, thousands upon thousands of teen-agers across America are learning that Christianity truly works, even in an age of TV, jet planes and H-bombs. Some are finding Christ for the first time; others are getting help for their daily walk.

Thus the experience of *Power* and others working for the Lord through the printed page is that young people are hungry to know the Saviour, and that many who could be contacted in no other way are being reached as God's voice speaks through type and whirling presses.

WE'RE SORRY, TOO

... but, there just isn't room in this issue to bring you "Let's Face It," YOUTH SUPPLEMENT'S popular question and answer feature by Anne Childs Hummel. Watch for it next month.

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to meet
a
growing need



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